

T H E
COMMON PRAYER-BOOK,
THE BEST COMPANION
To prepare COMMUNICANTS
FOR A WORTHY RECEIVING
The LORD'S SUPPER:

B E I N G

A Preparatory Office, collected out of the LITURGY
of the CHURCH of ENGLAND.

C O N T A I N I N G

Every Thing necessary to be known or done on
this solemn Occasion :

To which are prefixed, three Discourses on the following Subjects :

Discourse I. On the dignity of the Holy Sacrament of the Lord's Supper.—The method of receiving it in St. Paul's time.—The reason why so many in the present age neglect the Lord's Supper.—The great danger that those are in, who never come to the Holy Sacrament.

Discourse II. Of the mercifulness of God to penitent sinners, evinced from the words of our Saviour.—The qualifications of such as are to receive this mercy and pardon.—The end for which God proposes to give us his pardon.

Discourse III. Of the necessity of a due preparation for the Lord's Supper.—The scruple concerning Unworthiness removed.—How a man may be satisfied that he is prepared, according to what God requires of him.

Revised and corrected by a Clergyman of the Church of England.

To the whole of which is added,

The BOOK OF PSALMS, digested into Prayers and Meditations, very useful in conducting us to those best adapted to our present Occasions ; and necessary to be added to our other Devotions.

B A T H :

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O N

ON THE
HOLY SACRAMENT
OF THE
LORD'S SUPPER.

DISCOURSE I.

I COR. X. 16.

The Cup of Blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?

THE Cup of Blessing is interpreted by St. Ambrose and Beza, to be the Cup of Thanksgiving; and the primitive Christians never received the cup, at the Holy Sacra-

* Ambros. Homil. 17. Beza Annot.

B

ment,

ment, but with unfeigned thanks and benedictions to that glorious person, whose blood was the atonement of sin, therefore the cup itself was, upon this account, called the Cup of Thanksgiving, or as it is here by St. Paul, the Cup of Blessing; *i. e.* the cup that is attended with the blessings and thanksgivings of the people. Also, by the Cup of Blessing, is meant, that cup which brings a blessing along with it.

Thus we read of King David, *I will take the Cup of Salvation*, *i. e.* the cup which gives salvation to all those that receive it. And so it is that the Prophet speaks of the Cup of Fury, and the Cup of Trembling, which can have no better interpretation than this; that to drink of the cup of God's fury, is to be the object of God's wrath; and to drink of the Cup of Trembling,

bling, is to be struck with the greatest fear and horror. So likewise to drink of the Cup of Blessing, is to be the object of the divine love and mercy. It is to receive the pardon of our Sins, to be in assurance of heaven. It is to be in possession of all that which is requisite to make us happy.

The Cup of Blessing, (says the Apostle) which we bless. The wine before consecration is as other wine, and might have been for common use; but, after it has been blessed by the Minister, it then becomes sacred, and is of a sacramental benefit to those that receive it properly. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?* And so likewise,

The Bread which we break, is it not the Communion of the Body of Christ?

The Bread before it be consecrated

by the blessing of the Minister, is of the same appearance, quality, and nature with other bread. But after consecration, it becomes one of the outward and visible signs of an inward and spiritual Grace, an essential part of the Sacrament. It is set aside for a sacred end, and ought to be made use of to no other; because when the Minister has broken the bread, there is then annexed to it, by the institution and appointment of Christ himself, an inestimable blessing, which will certainly be thereby conveyed to those that receive it faithfully. That sacred bread is the communion of the body of Christ.

The Cup of Blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

From whence we may learn in the
first

first place, the method that the Christians used in St. Paul's time, in the administration of the Holy Sacrament of the Lord's Supper. The Minister (as we may observe from this place) gave his blessing upon it, at the time of consecration. The cup which we bless, and the bread which we break.

As those elements were intended for a divine and heavenly use, so they were never thought to receive any efficacy, till they had been solemnly set aside by the action of a Lawful Minister: Not any one else, at that time, daring to meddle with so sacred a mystery. And whereas, our Blessed Saviour at the institution of his last supper, consecrated it by a particular blessing; so the Christian Church has, in all ages, thought it convenient to celebrate the commemoration of that Supper,

6 *On the* HOLY SACRAMENT

Supper, after the same manner, with forms of prayer and praise.

So early as St. Paul's time, we are assured, that he that administered the Sacrament, gave his benediction both to the bread and wine, at the time of recommending it to the people. But what form of words the Church then made use of, is no where recorded in Scripture, nor probably to be found any where else in ecclesiastical story.

But yet, there is a very ancient form in St. Ambrose*, which seems to have been in the Church soon after the expiration of the apostolical age, which does not only very plainly agree with that which we use at this day, but gives a great light to discern the manner of receiving the whole institution in those days.

* Ambr. de Sacr. l. 4, c. 5.

The words of the prayer, for consecration, are said to be thus : *O Lord, we beseech thee to make this oblation ratified, rational, and acceptable, that it may be the figure of the body and blood of our Lord Jesus Christ, who, the day before he suffered, taking bread into his holy hands, he blessed it, and brake it, and gave it to his disciples, and said, Take, eat, this is my body; and taking the cup, he gave thanks and gave it to them, saying, Drink ye all of this. For this is my blood of the New Testament, which is shed for many for the remission of sin.* This good prayer does so fitly agree with the sense and intent of ours in the Church of England, that we see there is very little difference between them.

But the Minister did not only use a set form of prayer, at the time of consecration, but, he gave his blessing also, at the time of administration :

tion: For when he gave the bread, the Priest used these words; *The body of Christ!* and the Communicant said, *Amen.* And so when he gave the cup, his blessing was, *The blood of Christ!* and then the people said *Amen* also. Which short form is more fully explained by that excellent one, which our Church uses. *The body of our Lord Jesus Christ which was given for thee; and the blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul to everlasting life.*

And thus much seemed necessary to be observed; as concerning the method of celebrating the Lord's Supper, in the first and most early ages of the Christian Church.

2. Now a second observation from the words before us, is this: We are to learn from hence the opinion which the first Christians had of this excellent

Sacrament;

Sacrament; they ever esteemed it the Cup of Blessing; *i. e.* they were fully satisfied, that a certain blessing came along with it, when the Minister gave it to the Communicants.

And this I take to be the reason why, in those times, those that professed Christianity, thought it necessary to receive the Sacrament every Sunday. They came in crowds to the Holy Table; then did they think it a scandal to go out of the Church, before they had commemorated the agonies, and bleeding wounds of their beloved Master, before they had confirmed their baptismal engagement, and taking that blessing along with them, which is annexed to the consecrated elements of bread and wine.

And as the Faith that the Christians had, of receiving a Blessing at that solemn celebration, was, no doubt, a
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great motive to frequency of communicating in former times ; so the want of this assurance, or at least, our slight opinions of that great blessing, makes us, at this time, neither regard it as our happiness, nor respect it as our duty. And therefore, to convince those that bear the name of Christians, and pretend to be saved by the sufferings and death of Jesus Christ, of the folly they are guilty of, in wilfully absenting from frequent communion, it is necessary that I insist, more particularly, upon a third observation, which may be deduced from the words of the text ; which is this, that since we are told, that there is a blessing consequent upon receiving the Holy Sacrament of the Lord's Supper, it is worth a Christian's time, to inquire what was St. Paul's opinion of the matter ; and wherein he himself declared, that

that this blessing does consist. And thus we have it in his own words; is *not the cup of blessing the Communion of the Blood of Christ? And is not the Bread the Communion of the Body of Christ?* i. e. Is not our receiving the bread and wine at the Lord's Supper, the means of conveying those inestimable blessings to us, which Christians enjoy by the body and blood of Christ? And how could this be more properly expressed than as it is in this place; that it is the communion of those benefits? For where any number or society of men enjoy an equal advantage, from one and the same thing, which is of such a nature, that it cannot be divided to each man a distinct share, there it is reputed as a common stock to them all; and the manner whereby this gain is conveyed to them, is called

the communion, or the conveying of it in common.

Thus many streams are supplied by one common fountain. Thus many children are under the care of one common father. And thus, where a number of faithful Christians receive the consecrated elements of bread and wine, they are partakers of a SACRAMENTAL COMMUNION, that is, they receive with the Sacrament, those benefits of that body and blood, which is a common ransom for all.

Now, this is, what is called, the *Communion of Saints, and by way of eminence, it is called, the Communion or the Fellowship, as Acts iii. 42 or else in scripture, it is styled the Fellowship of Christ, and the Fellowship

* The Communion of Saints signifies also that fellowship which is between the Church militant and the Church triumphant.

or Communion of his Sufferings. By all which is meant, that we have a joint title to that fountain of eternal Life, that common blessing for the whole Church, which Christ himself has most elegantly illustrated by that expression, *I am the vine, ye are the branches*, John xv. 1. And by the Apostles, *Christ is the head, and we are the members*, Eph. v. 22. intimating, that as the branches of a tree receive their strength and nourishment by the conveyance of moisture through the common trunk; or as the members of a man's body receive life and conduct from the directions of one head, which is common to them all: So will it be with those who are united to Jesus Christ, by solemnly engaging themselves in his service.

By him, and through him we receive life and immortality; for he is
the

the resurrection and the life, and whoso eateth his flesh, and drinketh his blood, hath eternal life, and he will raise him up at the last day.

And now (as I said before) because Christ is not, nor can be divided, because every member of his Church cannot have a separate portion of the merits of that Holy Person; because the blessed Jesus is one and the same to us all; therefore the whole Christian Society, and every member thereof derive their blessings from him, as from a common fountain of all felicity. And that is the very reason that our solemn appearing at the celebration of his supper (to commemorate his death and passion, to renew our baptismal covenant) is entering into communion with him. It is the putting ourselves into a capacity of receiving that strength of life, which
he,

he, as the head of his church will communicate to us, as to the members of the same. And because we could have had no title to this but by his suffering; it is therefore upon that account called the Communion of the Body and Blood of Christ.

By this time then you see that the force of the Apostle's argument tends to this; is not the cup of blessing the communion of the blood of Christ? Is not the bread which we break the communion of the body of Christ? *i. e.* Does not the receiving of the Lord's Supper convey to us that happiness which is derived from Christ's sufferings? Does not the Minister's blessing consecrate it for this end? And do not they which receive the bread and wine, enter into an immediate communion, and participation of those benefits, that are reserved for mankind,

mankind, by the merits of our Saviour? Now what those benefits are, that we receive by our communion of the body and blood of Christ, will more fully appear from these following particulars.

1. That we thereby receive forgiveness of our sins and offences against God.

Sin is the great cause of the miseries of mankind at present; and, if unrepented of, will entail upon us, far more insufferable torture hereafter. What are all the curses sent from heaven? What are plagues, famines, wars, and inundations, but scourges to mankind, intimating the just displeasure of God, against the lewdness and profligate vices of the world? But more terrible things than these, more formidable sights, more dreadful sufferings will befall every unrepenting sinner,

sinner, when this life is ended. A time will be, when the Son of God will come, *whose fan is in his hand, and he will nicely purge his floor, and gather his wheat into the barn, but will burn up the chaff with unquenchable fire.* So that,

Happy then, sure, are they, who have gotten an interest in this judge of life and death. Happy, who have procured to themselves a title to the merits of that inestimable blood of the New Testament, which was shed for many for the remission of sins. By virtue of Christ's sufferings, all such shall be comforted. By the oblation of his body they shall be redeemed. *For in him,* says the Apostle, *we have* But *redemption, even the forgiveness of our sins.* Coloss. i. 14. And again, *We are* made the righteousness of God in him; 2 Cor. v. 21. i. e. by virtue of his holy
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and unsinning obedience, those that have the communion of his body and blood are made righteous, and acceptable before God. Though their sins, in the severity of justice, might have been punished with infinite burnings, yet there is an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for their sins.

1 John ii. 2. And therefore as Christ was once offered to bear the sins of many; so we are assured, that to them that look for him, he will appear the second time unto salvation. Heb. ix. 28. But again :

2. A second benefit that we receive from the communion of the body and blood of Christ, is, that we shall thereby receive grace for the amendment of our lives.

Grace is what we pray for ; the grace of God is what we want ; and we mean

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by it, a divine assistance, which is in God's power to afford us, for the regulation of our lives. But we have no title to demand this, by any merits of our own. There is one in heaven, at the right hand of his Father who intercedes for all those that are nearly related to him; insomuch, that though they deserve not the least of God's favours by their own righteousness, yet whatsoever they ask of the Father in his name, it shall be given them; for *he is able*, says St. Paul, *to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.* 2 Cor. ix. 8.

And in another place, yet more fully, it is affirmed, that *by the death of Christ, the body of sin is destroyed, that henceforth we should not serve sin.* Rom. vi. 6.

Nor is this all; there is yet another benefit to encourage us effectually to this duty.

3. He

3. He that hath communion of the body and blood of Christ, has an undoubted assurance of his own resurrection. And the reason is, that such are ingrafted into that body whereof Christ is the head; so that as they have reason to be assured, that Christ has already raised himself from death and corruption, so he will rescue them also from the tyranny and insults of the grave. For this is a faithful saying, if we be dead with him, we shall also live with him; for he will cause his trumpet to sound, and the dead in Christ shall hear and know his voice; they shall come forth and live in a joyful resurrection, to glory inexpressible.

This is what he has promised; this is what the almighty Son of God is able to perform, to those that have communion of his sufferings; he will new-lay the mould of their graves
in

in the most beautiful order, and brighten all that deformity of dust and ashes; will enliven those ruins of humanity; and will change us from being the prey of worms, and the most despicable insects, to be the glorious inhabitants of the highest heavens.

Has not he told us, that *those that eat his flesh and drink his blood have eternal life, and that he will raise them up at the last day.* And in another place, *He that eateth me, shall live by me.* Has not he given us demonstration, that *he is the resurrection and the life; that all power is given unto him; that he has already broke the chains of the grave, and triumphed over death;* and is not all this a sufficient satisfaction, that (as St. Paul informs us) *Whether we wake or sleep we shall live through him?* 1 Theff. v. 10. for if he that is the Captain of our Salvation, our Life, our Strength; if

if he has already subdued that formidable enemy, then we also, through him, shall be able to break from the bonds of darkness and insensibility: Through him we shall be victorious over the grave, and appear again in a new light.

But lastly,

4. A fourth benefit that arises to those that have such a communion, is, their assurance of everlasting life.

They are our Saviour's words; *if any man eat of this bread he shall live for ever.* And at the time of institution of his last Supper, he enjoins every one of them to receive it. Drink ye all of it, says he, as intimating, that it was absolutely necessary, that all that desire to be saved, should be put in a capacity of receiving that great blessing, which was bought by the inestimable price of the agonies of his soul,

soul, and the effusion of his blood; *for his blood was that blood of the New Testament, which was shed for the remission of sins.* During this mortal life, 'tis true, we are at a great distance from those heavenly joys. But our faith must not be shaken with this; a time will be when our Redeemer will call for us. A blessed day will come, when the soul of every good man, every faithful Communicant, shall step forth, with the greatest grace and beauty, before the throne of mercy and compassion; for as sure as Christ is now in heaven, possessed of the everlasting joys of that glorious place; so sure shall all those that are his, all that have any just title to be saved by the communion of his body and blood, be admitted to those happy mansions, and be crowned with perpetual living glories.

So

So that upon the whole, if we would have our sins forgiven, if we would have Divine Assistance to amend our lives, and prepare us for the state of blessed Saints; if we have any desire to be made capable of a resurrection from the grave; (a joyful resurrection I mean, for the worst of men shall rise from the dust, but not so well as the righteous, theirs will be a dismal appearance) or if we earnestly hope, and pray for everlasting life, let us consider in one word, that none of all this can be unto us but by the propitiatory sacrifice offered by the Holy Jesus: And there is no way to have communion or share in that but by receiving the Holy Sacrament (Christ has appointed it, and nothing will excuse a Christian's neglect of it) *For this Cup of Blessing which we bless is the Communion of the Blood of Christ; and this Bread*
which

which we break is the Communion of the Body of Christ. The receiving of the bread and wine in the Holy Sacrament, is an assurance to us, that we shall thereby be made partakers of those inestimable benefits, which the Son of God has purchased for his Church by his own blood.

Besides all that has been already said, to shew in particular what those glorious benefits are that we partake of, by having communion of the body and blood of Christ; it seems to be a very great persuasive to incite us to this duty, that the last words, almost, of him that forsook all honour, and took upon him all disgrace for mankind, were, *that we would do this in remembrance of him*, Luke xxii. 19.

Which is no more, than what common gratitude does oblige us to; that in consideration of what great and asto-

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nishing

nishing mercies our immortal friend had done for us, we should be ever willing, frequently and heartily, to express that acknowledgment which is due for such eternal favours.

Do this in remembrance of me ; i. e. Do this in remembrance of the dignity of Christ, who, being equal with God, co-existent with his Father, God of God, and very God of very God, yet made himself of no reputation, took upon him the nature of man, and and the form of a servant. He it was that descended from regions of ineffable light, to pitch his Tabernacle amongst us ; by precepts to direct us, by a good example to invite us ; by miracles to convince us of the truth and necessity of a new Covenant.

Again, we are to do this in remembrance of his sufferings for us. He came from heaven to earth, from glory

to disgrace, from unspeakable light to the darkness of a stable; from the blessed company of angels, to the solitude of a wilderness; from being adored by Cherubim and Seraphim to be tempted by the Devil.

The innocent Son of God, in whom was no sin, nor the least stain, came hither to be a man of sorrows, and acquainted with grief; *acquainted with it* (as our translation renders it) Isa. liii. 3. that is to say, grief and calamity were to make up no small part of his life. He was to be so often in it, as if to be accustomed to it, thoroughly informed in all the crosses and sorrows of human life. And can we then be so ungrateful as to forget that toil and labour, that scorn and reproach, that ignominy and pain, which he endured? Can we cease to remember our Redeemer, whose ago-

nies and tears in the garden, whose sighs upon the cross, whose gaping wounds, and bleeding veins, and expiring soul, were to purchase us salvation? Because, surely, he that was the innocent and everlasting Son of God did not suffer this on his own account. He was without sin, and no guile was found in his mouth. *But he has borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* Isa. liii. 4, 5, 6.

So that we cannot imagine it to be an indifferent thing*, whether we fre-

* That we should communicate frequently.

quent this Holy Table as often as we have an opportunity, or neglect it; for whereas the chief end of the Lord's Supper, is, to testify what love we have for that person whose death attoned for our iniquities; then certainly the more frequently we commemorate this, the greater testimony we give of hearty love for him who has done great things for us whereof we shall ever rejoice. And by the same rule, the seldomer we come to his Holy Table, the less appearance there is of our love for him or obedience to him.

And how then shall we escape if we neglect so great salvation*? If we despise this Holy Institution, we neglect our immortal interest. We lose all our title to the glories of heaven, and

* The great danger of not coming to the Holy Sacrament.

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whatsoever else may be the consequences of a happy departure, and a joyful resurrection to life eternal.

There is no name under heaven, by whom and through whom we may receive health and salvation but only the name of our Lord Jesus Christ. Now, if we despise him, if we slight his promises, neglect his commands, what must we expect but (one day) a dreadful appearance at his judgment ?

Know we not, that no merits of ours will prevail with God ? Salvation is given us by an act of Grace, through the blood of Christ. And therefore, no sacrifice of ours, no blood of bulls or goats will atone for our sins ; nothing but the sufferings of Christ Jesus ; whom, if we despise as useless, or unnecessary, we shall find no other intercessor, and can look for nothing but the just effects of Almighty Vengeance. It

It is a dreadful thing to fall into the hands of the Living God; for this our God is (to sinners) a consuming fire. This God of mercy and compassion when slighted and neglected, becomes a terrible Judge, a very frowning Majesty; *For when he is angry the earth shakes and trembles, says the Psalmist, the foundations of the hills are moved and shaken in his wrath. There goes a smok out of his nostrils, and fire out of his mouth. He bows the heavens when he comes down, and darkness is under his feet. He comes flying upon a Cherub, and riding upon the wings of the wind. That is, so terrible and so swift is God, when he comes in his anger, that it is impossible for the strongest to divert the blow, or the subtlest to escape him.*

May every well-meaning Christian think of this, while it is called *to day*, whilst he has life and opportunity, and
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the use of his reason? May he always consider what it is to offend a gracious God, who so earnestly desires our salvation? What is that loss! to be eternally excluded out of heaven? to be perpetually confined to torture and despair? Then there will be remorse, and vexation, at former miscarriages, when men might have been saved that would not; that neglected all those blessed means, that God put into their power: *They despised the God that made them, and lightly esteemed their Redeemer, the rock of their salvation.*

Life is a very short and uncertain thing; the sands that measure it are not many; the vessel that contains them is but as glass. A very brittle substance! and easily broken by various accidents! so that a small unexpected violence may put us out of our being here

here, to that other which is for eternity. Upon which it is very reasonable that we should make it the business and care of our lives, to be so prepared for death at all times and in all places, that when we are taken from hence, we may be received by the merits and sufferings of our Redeemer, into the never-fading joys of heaven.

DISCOURSE II.

MATT. XI. 28.

Come unto me all ye that labour and are heavy laden,
and I will give you rest.

THIS verse being one of those, that
our Church has appointed for
the encouragement of her members to
amend their lives, and to receive the
F
blessed.

bleſſed Sacrament of the Lord's Supper*; I ſhall think it anſwerable to my deſign, without conſidering any other circumſtance that attends them, to build the authority of this ſecond diſcourſe upon theſe words of our Saviour; making uſe of them for the ſame end for which they are ordered to be read in the Communion Service; that others may be convinced, how weak are thoſe pretenſions of a fearful conſcience, that detains ſo many from that bleſſed and ſacred inſtitution.

And that the reader may the better conceive all that I have to ſay upon the words, I ſhall confine myſelf to theſe following particulars.

First, I ſhall obſerve, the merciful-

* The mercifulneſs of God to truly penitent ſinners.

neſs

ness of God, in this free offer which he makes unto sinners ; inviting them to *come unto him.*

Secondly, I shall observe the qualifications of such as are called to be the objects of his mercy. They are such as *labour and are heavy laden.*

Thirdly, It will be necessary to consider the end of this blessed invitation. Come and I will give you *Rest.*

As to the first ; to consider the mercifulness of God in this free offer which he makes unto sinners.

As the perfection of every creature is greater or less, according to the dignity of that creature ; thence it is also that the perfection or happiness of man, the most accomplished piece of the creation, consists in a far higher

and nobler end, than any other earthly creatures. Something there is within us that points out to us this one thing needful; and yet, upon a true and serious examination of what we are able to do in order to gain our point, we find none more weak and helpless than we. Agreeable to what our Saviour hath already told us; *None can come unto me, says he, except my Father draw him. q. d.* No man, by himself, and without the supernatural assistance of the Divine Power, can discover the right way to Salvation.

Nor need we wonder at this great defect in us, when we consider, that though it was the principal care of our Creator, to set us out with the best qualities and capacities conceivable, yet, there was a time, when mankind unfortunately lost all these; and fell from that noble perfection both of
mind

mind and body, wherein he was at first created.

So that, since Adam let fall his guard, and sin thereby broke in upon him, we are now continually subject to mistakes and ill conduct, so much misled by our own corrupted judgment, that even that which we cannot say but we all desire the most, we the most neglect. And though we have, every one of us, a sense of the necessity of being happy, yet, we have but little judgment to determine in what we are to be so; at least so to determine it, as to pursue it with that alacrity which becomes us.

Now, whoever looks upon man in this light, with all that ungovernable humour that there is in flesh and blood to do ill things, and that weakness of our minds to over-rule our passions to the contrary, must think, that mankind

kind had been utterly lost, had not God, out of his infinite mercy, condescended to interpose himself for our safety.

This, I say, then, was an instance of the mercifulness of God, that he should ever look down, with the least concern, upon so ungrateful, and so rebellious a creature as man, who was then under the sentence of eternal death, till God, of his own free bounty, sent his own Son to redeem him, Rom. v. 16. which St. John thus excellently expresses (1 Eph. iv. 10.) *In this was love, not that we loved God, but that he loved us, and whilst we were yet sinners, sent his Son to be the propitiation for our sins.*

All the Divine Attributes are said to be equal one to another, because they are all infinite. But however that may be, it is certain, that this of

God's

God's Mercifulness is the most valuable to mankind; for if the loss of immortal life was great, then great must be the gain when it is restored us; but surely invaluable must his mercy be, that was the means to restore all this happiness unto us.

Now this commiseration, God was pleased, according to the wise councils and degrees of his Majesty, to open to the world after this method.

First, By the Prophets, whose great employment it was to make way for the blessed days to come, when mercy and truth should meet together, and righteousness and peace should kiss each other.

To this end they are every where full of large descriptions of the mercifulness of God, proving how unwilling he is to destroy any of his creatures, and how ready to save them;
for

for as justice and judgment are the habitation of his throne, so mercy and truth go before his face, *i. e.* Though God will be sure to punish sin and wickedness, yet he will not proceed to judgment till he has first tried what effect his mercies may have upon us, (His mercy goes before his face) and then if mercy will not win us, vengeance will compel us.

God is gracious and merciful, says the Prophet Joel, he is slow to anger and of great kindness. But surely the Prophet Ezekiel says all that can be said to convince us of the Divine mercifulness; *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?* It is as if the Prophet had said, Let no man despair of the mercy of

God

God to a penitent sinner; for we have all the assurance imaginable, even his own word for it, that he takes no pleasure in the destruction of his creatures.

2. But, next to the Prophets under the law, the Almighty was pleased to send his own Son also, on the same gracious message, authorizing him to treat with us upon the terms of peace and salvation. He was therefore made flesh, that he might be as one of us; that he might dwell amongst us, and converse with us in our own nature; to let us know, what inclinations there were in God to be reconciled unto us; what assistance God himself would give us, to perform the conditions required on our part; and what immortal and blessed rewards would be conferred upon us, if we did so.

Can there then be a greater instance

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of

of mercy than this, that God should both make us good and reward us for it? Does not this answer all that description of joy which there always is in heaven at the conversion of a sinner? Does it not answer the tenderness of that good Father in the parable, who was overjoyed at the return of his wicked Son, and open the very secrets of his heart? *Let us eat and be merry, for this my Son was dead and is alive again, was lost and is found.*

After this Holy Ambassador returned to his Father, the Holy Ghost descended from heaven, upon the Apostles, and gave them commission to disclose the mercies of the New Testament, sealed, and signed, and conveyed over to us, in the blood of our Saviour Jesus Christ.

By them we are required to be baptized, and repent, and apply ourselves

unto

unto God, that he may forgive us. *For if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* And in another place, *If we have sinned, we have an advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sins.* And then again, *All shall know me from the least to the greatest, and I will be merciful to their unrighteousness, and their sins will I remember no more.*

4. And yet, besides what the Prophets, and the Son of God, and the Apostles have declared unto us, the mercifulness of God does discover itself in the manner of bringing in the New Covenant. It was God that was pleased to contrive the scheme of reconciliation, which, to satisfy his justice, and to signalize his mercy, was laid in his Son's blood.

So that well may we say, *Great was*

the mystery of our redemption, God manifest in the flesh: For we could have had no peace without his chastisements, and without his stripes we could not have been healed. But this person after he had once offered a sacrifice for sins, for ever sat down at the right hand of God, that now we might have boldness through him to enter into the holiest and happiest seats above.

Man could not have offered any sacrifice, sufficient to atone for his own sins; wherewith could he *come before the Lord? Would the Lord have been pleased with thousands of rams, or ten thousands of rivers of oil? Might he have given his first-born for his transgression, the fruit of his body for the sin of his soul? Not any human method, nor any sacrifice, but that of our Saviour, was an adequate payment for the sins of mankind. And therefore*
the

the greater was God's Mercy, who prepared that very sacrifice, that was the acceptable and the only atonement; Isa. lix. 16. *God saw that there was no man able to do this, and he understood perfectly that there was no intercessor, no helper; therefore his arm brought salvation unto him, and his righteousness sustained him; or as the seventy interpret it, he, in commiseration, supported them.*

Thus I have considered the mercifulness of God in making us this free offer to come unto him.

II. I shall now, in the second place, proceed to consider, what are the qualifications of such as are called to be the objects of this mercifulness.

In the text, they are said to be such *as labour and are heavy laden.*

These

These words were spoken by our Saviour to the Jews, and so, it is likely, may have a more immediate relation to those that then laboured under the bondage of the Mosaical Dispensation, exhorting them to take up the easy yoke of Christianity, instead of the burdensome precepts of the law. But yet they are spoke in general terms, and may very fitly be applied to those that are in a state of sin whether they be Jews or Gentiles. And to this end, they are paraphrased by Dr. Hammond, "*Come unto me all ye that are now engaged in a drudging course of service and slavery under Satan, and I will entertain you in a cheerful and a pleasant service.*"

But besides this, the words may imply yet more; and comprehend all such as are sensible of the weight of their sin, such as complain of their

their burden, such as are heavy laden with it, and labour under a wounded conscience. They are those that think themselves unhappy, and uncomfortable under it, and long for some place of rest and consolation.

These are they that are here called to come unto God; for the mercies of God are ever ready for repenting sinners. And when he so earnestly invites such to come unto his sanctuary, it is a sin for them to despair of being received by him. If they appear before him with true humiliation and repentance, with confession, contrition, and resolution of a better life; God has then engaged himself upon covenant and agreement to receive them. For though we have sinned, we have an advocate with the Father Jesus Christ the Righteous, and he is the propitiation for our sins.

Yet

Yet we have not any pretensions to be saved by this blood of Christ, merely because we are sinners*; for though Christ died for the sins of mankind, yet there is a great deal to be done on the sinner's part, before he can have any share in that meritorious death. Every man must be qualified by a hearty and sincere repentance; he must express a deep sense and unfeigned sorrow for his mismanagement of his life. He must turn unto the Lord (says the Prophet Joel) with all his heart, and with weeping, and with fasting, and with mourning; then he will find God both gracious and abundantly merciful unto him.

Such qualifications as these are necessarily required in those that would

* Repentance of sin is a necessary qualification in such as come to find mercy with God.

be the objects of the Divine mercy. And he that is so qualified, may truly be said to labour and be heavy laden under the weight of sin, and consequently is the man that is here invited by God to come unto him.

So that, now I have but one thing more to observe from the words, which is, in the third and last place.

III. To consider the end of this invitation. Come, and I will give you *Rest*.

To be at rest implies in scripture-phrafe, nothing less than this, to be in a state of happiness. Thus, Jer. iii. 16. *Ask for the good way and walk therein, and ye shall find Rest unto your souls; i. e. Ye shall be happy.* But the author to the Hebrews frequently uses it to denote in a more particular manner, that happiness which is brought us by the

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gospel

gospel of Christ; Heb. iv. 1. *We have a promise of entering into his Rest.* And in another place, *We which have believed do enter into Rest.* And then again, *There remaineth a Rest to the people of God.* From all which places it is intended, to denote that great felicity which God will give unto good men under the gospel.

But now we may observe, that this happiness which is here proposed, to encourage us to apply ourselves unto God for his mercy, may be considered either as it has a relation to this life, or to the next; for in both these respects, God will give us rest, if we come unto him.

He will give us rest then in this life, because, upon our repentance he will pardon our sins.

It is the observation of the Prophet, that the *state of a wicked man is like the troubled*

troubled sea, in great motion and unsettledness. And indeed no one can tell but they that feel them, what sharp stings, what frequent palpitations, attend a wounded conscience? What throws and pangs dart through a guilty soul? How heavy is that burden, how uneasy the reflection on a sinful life.

But however this may be, yet we cannot but believe, that to have our sins forgiven, and the accounts cancelled; to have nothing in sight that seems misplaced, or looks deformed in the scene of life, must be a great pleasure and satisfaction to the mind of man. For, was there nothing in it but this, a bare remission of that punishment which, in justice, might have been inflicted on us, it could not but set our consciences at rest. This alone might be enough to compose

all those misgivings in us ; to drive out all fears, to suppress all cares, and to make a settled calm upon our spirits.

But there is more than this : There is not only a pardon but a reward to follow it. Our sins shall not only be forgiven and blotted out ; but our repentance shall gain us admission into the favour of God. For after we have obtained God's pardon, God looks not then upon us with some remembrance of former injuries ; but when he forgives he forgets too. He *blots out our transgression*, says the Prophet, and the Apostle, *He remembers them no more*. He that crosses the account only, lets the debt stand upon the book, but he that blots them out (as God does) clean wipes out the score.

These are the blessed effects of God's forgiveness ; he makes blank intervals

vals of life, where we have once obtained his pardon. Though the page was red as scarlet, yet it is rubbed out, and becomes white as snow. After he has past our pardon, he then receives us as just men, at least as men made perfect; and to this end crowns the penitent with inestimable blessings.

The contemplation on all which cannot but bring much ease and happiness to a man in this life; for, *Happy sure is the man that is in such a case, and blessed is he that has the Lord for his God.*

But in the next place we may consider, that, besides the Rest which we may enjoy in this life, by coming unto God, there is far greater in the world to come.

All the comforts, and ease, and peace; all the glories and honours, and

and joys ; all the blessings and favours, that can be enjoyed in this life, are not to be compared to those that shall be revealed hereafter. The crowns and thrones there, are made agreeable to the nature of spirits and their immortality. So that till we shall be in possession of our crown, we cannot tell what it is made of; till we be seated on our throne, we know not how to describe it.

But certain it is, that a happy life there will be, for such as depart out of this world, if they make their peace with God whilst they are in it. And there is no reason why we should be less industrious to attain this blessed place, because we cannot fully comprehend it; for invisible things are not to be seen; and things now in futurity cannot now be present. It is contrary to the notion that we have

of heaven, and the nature of man, that, at this distance, we should have any distinct knowledge of it; but yet we may be as much assured of it, as if we did now behold its glories; for God is a Being that will not deceive us, and it is he that has informed us of it; it is he that has shewn us the way unto it; he calls upon us to make towards it; and promises admission to us when we come there: So that we have more reason to believe it, because God has said it, than if it was at this time the object of our senses; And for our senses may and do deceive us; but God neither can nor will do it.

Nor is it amiss, here to observe, that this place of rest is revealed unto us in Scripture after different manners. Sometimes it is represented in such words, as denote a rest, without the least disturbance or interruption; and

and in this sense it is when it is compared to a sleep. Thus, St. Stephen is said, when he died, to fall asleep, Acts vii. 60. And those that died for their faith and a good conscience, are, by St. Paul, said to be *fallen asleep*, 1 Theff. iv. 14. And so death itself is compared to a sleep, as being that which gives a perfect deliverance from all the cares and tumults in life; for blessed are they that *die in the Lord*, because they rest from their labours.

Again, Heaven is described unto us by such a rest, as includes a quiet composure, mixed with a great deal of pleasure: And in this sense it is when it is expressed by *leaning upon Abraham's bosom*; being *translated into Paradise*; *reigning with Christ*; or the like.

Or else it is a Rest, that places us above all manner of harm and violence

lence. And of this nature are the expressions of being seated upon a throne, of being incorruptible, immortal, eternal.

It is also described to us as a rest after a great deal of toil and hardship, and then it is either under the notion of entering in to the land of Canaan out of the wilderness, or returning home, after a travel, or receiving a prize after a race, a fight, or the like.

All which are only used, to excite us, to endeavour the more earnestly after this glorious place; by fixing in us such lively apprehensions of the joys above, that, having a mark in our eye, we might steer the steadier; and seeing the crown before us we might fight the braver. But when we have fought the good fight, and finished our course; when we shall once have put off these bodies, and appear in that glorious

I place,

place, then shall we be blessed with that which eye hath not seen, nor ear heard, nor could it enter into the heart of man to conceive.

Upon the whole then, we cannot but think there are great obligations laid upon us to come unto such a God as this ; *i. e.* to forsake our sins, to beg his pardon, and to amend our lives.

Come, says he, and I will give you rest. A very plain intimation, that if we *come not*, there can be no rest, no peace, no comfort for us. It is the condition, on which we are to obtain mercy ; so that if we perform not the conditions, we can pretend no title to the promise.

God himself has instituted two sacraments necessary for salvation, *Baptism* and the *Lord's Supper*. The first, to wash out all the stains of original sin, and to give us a title to an inheritance

with

with Christ. The second is for the strengthening and confirming us in the *grace* and good favour of God, that they that receive the bread and wine, may with that receive forgiveness of their sins, and there (upon repentance for errors and sins they have committed) may renew their baptismal covenant.

To this then, we are called, as the means of continuing us in the favour of God, and of receiving assistance to amend our lives. If we *come*, the merciful God is ever ready to receive us, to forgive us, to blot out our sins, and to give us eternal life. But if we despise this holy institution, either by contempt, or neglect of it, let us then consider with ourselves, as our church advises, how great injury we do unto God, and how great a punishment hangeth over our heads for the same.—It is an easy matter for a man to pre-

tend want of preparation. But one neglect will not justify another. If our sins be such as make us afraid to come, then ought we to repent and amend. When God calleth us; when he himself holds out to us the blessings of Heaven, with all the joys and the comforts promised us in the blood of his Son; are we, or can we be satisfied, to say we are not ready to receive them?

Suppose that any one be a notorious sinner, yet he has no where to fly unto but to the mercy-seat; and to fly from thence, is imprudently to run from that *sanctuary* (that only place) that can save him. Nor is there the least reason to make us entertain any suspicion, that great sinners, though they do repent sincerely, will not be received.

The church teaches the contrary; and we may well believe too, that God would not call us to turn to him, but that it is his intent to receive us, if we do so; for whosoever sincerely confesses unto God the errors of his life, with a resolution of amendment, has *God's promise* of forgiveness. If we confess our sins, God is *faithful* and *just* to forgive us: Intimating that he would be unfaithful and unjust if he did not; it being agreeable to his own promise that he should.

For ever then may we think of that glorious and immortal rest now before us. That Heaven which God himself thus freely offers us! God has done all that can become his wisdom to do for us: He opens our eyes and shews us the object, describes its beauty, its value, its everlasting use unto us. He calls upon us; he commands us; he admonishes

monishes us, with the remembrance of that *obedience* which is due to *him*; and of that *love* which we bear to ourselves; that if we would enjoy life eternal; if we would save our souls from the *worm* that never dieth, and the *fire* that is not quenched; we must repent, and amend our lives, that we may apply ourselves to his mercy, and be reconciled unto him in the blood of our holy and ever blessed Redeemer; whose love for us we are to commemorate at the Lord's Supper, that he may be, as our judge, so our advocate at that great and solemn day, which we shall *all see*, and ought to be *prepared* for.

DISCOURSE III.

*Of the Necessity of Preparation for the
Lord's Supper.*

NO doubt but most men are satisfied, and every one has reason to be so, that there is an absolute necessity for Christians to come to the Holy Communion; but though Christ himself and his apostles have encouraged us so ardently, and invited us so earnestly to partake of these immortal benefits; yet we must not think that this obligation to do our duty, will excuse our neglect, of *doing it as becomes us.*

It is a very awful and solemn appearance, that we are to make there, before a God of the greatest power, and the strictest innocence, and the deepest judgement, who requires of us, that we should be holy, even as he is holy.

Every

Every one must take care to behave himself there, so as that he may be a worthy guest at this marriage-feast, as our Saviour parabolically described it. Every Communicant must come with a deep sense of his own unworthiness, and unfeigned sorrow for the corrupted part of his life. This is the *Wedding-Garment*; this is that which will make him be received by the Lord of the Feast, with kindness and favour; which the Apostle does yet more abundantly confirm in *1 Cor. 11. Let a man examine himself, and so let him eat of that Bread and drink of that Cup.*

He is to examine himself *first*, and then to eat of that bread, and drink of that cup. Let a man *search* and prove himself, let him sum up what he can say against his own conversation; and so (so nicely examined by his own conscience) let him come to the holy Sacrament.

To sing

To come rashly, and without any due concern to this Table, is to put an affront upon the divine Majesty and the whole evangelical Covenant. What is such *indiscretion* but contemning the very institution itself; which the Apostle in other words calls, *not discerning the Lord's Body*; not making a true distinction between the blessed Supper of the Lord, and any common entertainment; whereas we are to esteem that bread as the bread of eternal Life, that wine as the fountain of living water.

That is a weighty saying of St. Paul, *He that eateth and drinketh unworthily eateth and drinketh his own Damnation*; which is a clear intimation unto us, that there may be a sort of Men, who receiving the bread and wine, shall not thereby receive any benefit: and the reason assigned for it is, that they are unworthy of enjoying such blessings, as otherwise do attend Holy

Communicants; because they have not prepared themselves for this solemnity, by a strict examination of their Lives, before they presumed to appear in the awful presence of the Ever-being God.

The good Apostle saw the dreadful effects of such presumption in the *Corinthians*. It was too evident, that *they* bore the marks of God's displeasure, at such a detestable offence; for this cause many were sick and weak amongst them, and many were taken out of the world by one violence or other, either by disease, or some unnatural death; 1 Cor. 11. 30. And from these present marks, and certain signs of God's displeasure, the argument of St. Paul seems to signify, that there was great certainty that God would punish hereafter also every *unworthy* communicant, for he had already begun to do it, upon their bodies here, and wh
might

might they not expect a far severer account hereafter?

The terror of this saying is very often used by good men, and by bad men too, as a *scruple* that detains them from receiving the Lord's Supper; for they pretend they cannot tell when they are *worthy*, nor how they may be made *so worthy* as to be fit for the presence of God; so that they had rather not receive at all than run this great hazard.

Now it seems to me, that it is no hard matter for a man to know, when he is a *hypocrite*, and when he *is not*; when he designs to *keep* his promise, and when he designs to *break* it; when he repents with *sorrow* for his sins, and when he *slightly* thinks of them; and consequently as it is no hard matter to know fully and perfectly all these things, by the witness of a man's own conscience, so no less is it difficult,

for any one, fully and perfectly to know, when he comes with a fit preparation to the Lord's Supper, and when he does not so; which is coming *worthily* or *unworthily*: for the words, —*He that eateth and drinketh unworthily*, —have a relation to the sense in the verses before, where St. *Paul* makes it his business to reprove the *Corinthians*, for not discerning the Lord's Body; that is, not receiving it with that *deferency* and that *concern* as becomes so sacred an institution. This was eating *unworthily*; and they that eat, or drink, with such indifference, of this Heavenly Feast, eat and drink their own damnation.

The church takes great care to inform us in this very particular; discovering to every communicant, what are the just methods that must be taken in order to a right preparation; and if we follow the advice there given, we

may

may very well satisfy our conscience, that we have done our duty; viz.

The way and means to be truly prepared, is, first, to examine your Lives and Conversations by the rule of God's Commandments; and wherein ye shall perceive yourselves to have offended, either by Will, Word, or Deed, there to bewail your own sinfulness, and to confess yourself to Almighty God, with full purpose of amendment of life.

And if ye shall perceive your offences to be such, as are not only against God, but also against your Neighbour, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction to the utmost of your powers, for all injuries and wrongs done by you to any other. And being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: Therefore, if any of you be a blasphemer of God, an hinderer or slanderer

slanderer of his word, an adulterer, or be in malice, or envy, or any other grievous crime, repent you of your sins; or else come not to that holy table: Exhort. Com. Off. Lit. of the Ch. of England.

And again in another exhortation, the church says thus:

Judge yourselves, brethren, that ye be not judged of the Lord; repent you truly of your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives; and be in perfect charity with all men: (And then it follows) so shall ye be meet partakers of these holy mysteries.

And above all things ye must give most humble and hearty thanks to God the Father, Son, and Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and Man, who did humble himself even to the death upon the cross, for us miserable sinners

ners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. Com. Off. Lit. Ch. of Engl.

These are the instructions that our church gives us, to direct us what to do, in order to prepare ourselves to receive that Holy Sacrament, of the body and blood of Christ; and he that examines himself by these rules (in the opinion of the church) is through the mercies of God, *fit and approved* in the sight of God, and his own conscience, to come to the Holy Table; and answers the very intent of the Apostle's words; 1 Cor. 11. 28, 29.

But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.

The End of the First Part.

*A Preparatory Office for Communicants;
collected out of the Liturgy of the
Church of England.*

WEDNESDAY'S DEVOTIONS.

Morning Prayer.

FATHER, I have sinned against
Heaven, and before thee, and am
no more worthy to be called thy
son. (*Luke 15. xviii.*) But to thee, O
Lord our God, belong mercies and
forgivenesses, though I have rebelled
against thee, nor obeyed the voice of
the Lord my God. (*Dan. 9. x.*) Cor-
rect me, therefore, but with judgment,
not in thine anger; O Lord, hear
me! O Lord, I beseech thee, merci-
fully

fully incline thine ears to my prayers,
and spare me, and all others, who con-
fess to thee their sins, that I, whose
conscience by sin (is accused, by thy
merciful pardon, may be absolved,
through Jesus Christ our Lord. *Amen.*

O MOST mighty God and merci-
ful Father, who hast compassion
upon all men, and hatest nothing that
thou hast made; who wouldest not the
death of a sinner, but rather, that he
should turn from his sin, and be saved;
mercifully forgive me all my tref-
passes: Receive me, and comfort me,
for I am grieved, and wearied with the
burden of my sins. The property is
always to have mercy. To thee only
it appertaineth to forgive sins. Spare
me, therefore, good Lord; spare thy
servant; I am vile earth, and a misera-
ble sinner: so turn thine anger from
me, who meekly acknowledge my
wileness, and truly repent me of my
faults;

faults; and so make haste, O Lord, to help me in this world, that I may ever live with thee, in the world to come, through Jesus Christ our Lord. *Amen.*

The Litany.

O GOD the Father of Heaven have mercy upon me.

O God the Son, Redeemer of the world, have mercy upon me.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon me.

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me, a miserable sinner.

Remember not, Lord, my offences, nor the offences of my forefathers, neither take thou vengeance of my sins, but spare me, O Lord, spare thy servant, and be not angry with me for ever.

From all evil and mischief, from sin, from the crafts and assaults of the devil;

vil; from thy wrath, and from everlasting damnation,

Good Lord deliver me.

Good Lord deliver me,

From all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness.

Deliver me,

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil.

From lightning and tempest, from plague, pestilence and famine; from battle, and murder, and from sudden death,

Good Lord deliver me.

Deliver me, Good Lord,

From all sedition, privy conspiracy and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy word and commandment.

Deliver me,

By thy holy incarnation; by thy nativity and circumcision; by thy baptism, fasting and temptation.

O Lord deliver me,

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension, and by the coming of the Holy Ghost.

In all time of tribulation; in the time of prosperity; in the hour of death, and at the day of judgment,

Good Lord deliver me.

Be pleased, O Lord, to hear my prayers, in behalf of thy holy Catholic church, that thou wouldest govern it, and keep it in the right way.

That it may please thee, to bless and preserve our most gracious Queen *Charlotte*, his royal highness *George* Prince of Wales, and all the royal family.

Give

Give the light of thy holy spirit to all bishops, priests, and deacons; endue those with a true knowledge and understanding of thy word, that their doctrine may be acceptable, and their lives unblameable.

Bless all orders and degrees of men in this kingdom; bring into the way of truth, all such as are deceived; strengthen such as do stand; comfort the weak, raise those that are fallen, and beat down Satan under our feet.

O Lord, I beseech thee, to pity the afflicted, help and assist all that are in danger, necessity, or trouble; all such especially, as are labouring of child; all captives, widows and orphans; all sick persons and young children, and all that are desolate and oppressed.

I humbly beseech thee, to forgive my enemies, persecutors and slanderers, and to turn their hearts.

I beg

I beg a blessing for all mankind; that thou wouldest so preserve the fruits of the earth, as that in due time we may enjoy them.

Be pleased, O Lord, to hear me for myself; give me true repentance; forgive me my sins of all kinds, negligences and ignorances; and endue me with the grace of thy holy spirit, that I may amend my life according to thy holy word.

After you have humbly recommended yourself unto God in this Litany, you must then strictly examine your past life, and meditate upon the nature of the sins, and the vengeance that is due to them; and so convince yourself of the necessity of repentance and a good life, in order to salvation, that you may have a just abhorrence of all the wickedness, which you have been guilty of. And then prostrate yourself in your private retirement, and say:

ALMIGHTY

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men; I do here acknowledge and bewail my manifold sins and wickedness, which I from time to time have committed against thy divine Majesty, by thought, word, and deed; provoking most justly thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, O merciful Father, have mercy, for thy Son our Lord Jesus Christ's sake, forgive me; forgive me all that is past; and grant, that I may ever hereafter, serve and please thee, in newness of life, to the honour and glory of thy name, thro' Jesus Christ our Lord.

TURN

TURN thou me, O good Lord, and so shall I be turned: Be favourable, O Lord, be favourable to thy servant, who turns to thee in weeping, fasting and praying; for thou art a merciful God, long suffering, and of great pity; thou sparest when we deserve punishment, and in thy wrath thou thinkest upon mercy. Spare thy servant, good Lord, spare me; let me not be confounded according to the desert of my sin. O hear me! for thy mercy is great. Look upon me after the multitude of thy mercies, through the merits and mediation of thy Son, our blessed redeemer. *Amen.*

Still remain upon your knees, and say this prayer, taken out of the Psalter in the Lit. of the Ch. of Engl.

HEAR my crying, O God, give ear unto my prayer: O prepare thy loving mercy and faithfulness, that they may preserve me. *Psal. 61. i, 7.*

Thou

Thou hast spoken once, and twice,
I have also heard the same, that power
belongeth unto thee, and yet, that
thou, Lord, art merciful. *Psf. 62. xi. xii.*

Therefore, my soul does sincerely
apply itself unto thee, for of thee
cometh my salvation. *Psf. 62. i.*

Hear my voice, O God, in my prayer;
preserve my life from destruction.
Psf. 64. i.

Take heed unto me, and hear me.
Psf. 55. ii.

My heart is disquieted within me,
and the fear of death is fallen upon
me. *v. iv.*

I have said, O that I had *wings* like
a dove; O that I had it in my own power
to deliver myself!) for then would I flee
away and be at rest. *v. 6.*

But whither can I go to from thy
spirit, or whither can I flee to from
thy presence.

M

My

Thou

My heart is fixed, O God, my heart is fixed. *Pf.* 57. viii.

Unto thee, O my strength, will I come, for thou, O God, art my refuge, and my merciful God. 59. xvii.

Thou hast given a token for such as fear thee; for thou, O Lord, hast *promised* to *bear* our desires; thou hast given an *heritage* to those that fear thy name. *Pf.* 60. iv. 61. v.

Blessed be the Lord God! Blessed be the God of *Israel!* and blessed be the name of his Majesty for ever: And all the earth shall be filled with his Majesty. *Amen, Amen.*

Lord have mercy!

Christ have mercy!

Lord have mercy!

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such be sorrowful, mercifully assist these prayers, now offered up unto thy great

name

name; and graciously hear me, that all those evils, which the craft and subtilty of the devil or man worketh against me be brought to nought; and by the providence of thy goodness, they may be dispersed; that thy servant, being hurt by no persecutions, may evermore give thanks unto thee, through Jesus Christ. *Amen.*

ASSIST me mercifully, O Lord, in these my supplications and prayers, and dispose the way of thy servant towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, I may ever be defended, by thy most gracious ready help, through Christ our Lord. *Amen.*

Then call to mind what particular mercies you have received from God; and think it your duty to return thanks for blessings received (as it is merely of his

own goodness and tenderneſs, that he ſuffers you to enjoy any thing that is good;) and then devoutly ſay,

ALMIGHTY God, Father of all mercies, I thine unworthy ſervant, do give thee moſt humble and hearty thanks, for all thy goodneſs and loving-kindneſs to myſelf, and to all men; I bleſs thee, for my creation, preſervation, and all the bleſſings of this life. But above all, I bleſs thee, for thine inestimable love in the *redemption* of the world by our Lord Jeſus Chriſt; for the means of grace, and the hopes of glory: And I beſeech thee, give me that due ſenſe of all thy mercies, that my heart may be unfeignedly thankful; and that I may ſhew forth thy praiſe, not only with my lips, but in my life, by giving up myſelf to thy ſervice, and by walking before thee, in holineſs and righteouſneſs all my days,

days, through Jesus Christ our Lord; to whom, with thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

OUR Father, which art in Heaven, hallowed be thy name; thy kingdom come, thy will be done, in earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

ALMIGHTY and everlasting God, look down upon me, and hear me, strengthen me, I beseech thee, with the Holy Ghost the comforter: and daily encrease in me, thy manifold gifts of grace; thy spirit of wisdom
and

and understanding; the spirit of council and strength; the spirit of knowledge and true godliness; and fill me, O Lord, with the spirit of thy holy fear, both now, and for ever.

To which end, O Lord, I beseech thee, defend thy servant with thy heavenly grace, that I may continue thine for ever, and daily encrease in thy Holy Spirit more and more, until I come to thine everlasting kingdom. *Amen.*

Arising from your morning prayer, you must beware that you have as little communication with the world, this day, as is possible; and (if you be able) it ought to be a religious fast, for the imploring of God's mercy and forgiveness. Neglect not to be present at the public prayers of the church. Advise and encourage your servants, and others that depend upon you, to virtue and good manners. Shew them

a good

a good example. Be charitable, just, and meek, in all your dealings; and then, when the necessary business of the day is over, return again to your own private prayers, and use the following office.

W E D N E S D A Y.

Evening Prayers.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord.
Amen.

ALMIGHTY

ALMIGHTY and most merciful Father, I have erred and strayed from the path of life. I have done those things which I ought not to have done; and I have left undone those things which I ought to have done. I have offended against thy holy laws. But thou, O Lord, have mercy upon me. Spare me, O God, who confess my sins unto thee. According to thy promises, declared unto mankind, in Christ Jesus our Lord, restore thy penitent servant. And grant, O most merciful Father, for his sake, that I may hereafter live a godly, righteous, and a sober life, to the glory of thy holy name. *Amen.*

ALMIGHTY and everlasting God, who makest us both to will, and to do, those things that be good, and acceptable to thy Divine Majesty. I

make

make my humble supplications unto thee, *That thou wouldst be pleased to pardon my sins, and blot out all my transgressions, whether in thought, word, or deed, committed against thy holy name.*

Forgive, O Lord, the sins of my youth, and the sins of my age ; the sins of ignorance, and sins of presumption ; my sins against thee, and my sins against my neighbour. Forgive my wantonness and sloth ; my injustice and uncharitableness. O Lord hear ! O Lord forgive ! shew thy favour and gracious goodness towards me. Let thy fatherly hand, I beseech thee, be over me : let thy Holy Spirit ever be with me ; and so lead me in the knowledge and obedience of thy word, that in the end I may obtain everlasting life, through Jesus Christ our Lord.
Amen.

N

O LORD,

O LORD, most powerful and glorious, who dwellest in Heaven, but beholdest all things below; look down, I beseech thee, and hear me, calling unto thee, to deliver me from the guilt of my sins; the remembrance of them is grievous unto me; the burden of them is intolerable. Save, Lord, or else I perish! Hear, and save me, for the infinite merits of our blessed Saviour, Jesus Christ. *Amen.*

HAVE mercy upon me after thy great goodness, according to the multitude of thy mercies do away mine offences. *Psf. 51. 1.*

Wash me thoroughly from my wickedness, and cleanse me from my sin. *v. 2.*

For I acknowledge my faults, and my sin is ever before me. *v. 3.*

One

One deep calleth another (the depth of my misery, the depth of thy mercy.

Pf. 42. 7.

O let me hear of thy loving-kindness betimes in the morning, for in thee is my trust. *Pf.* 143. 8.

Shew me the way, that I should walk in, for I lift up my soul unto thee.

Receive me, O Lord, for I flee unto thee for succour. *v.* 9.

Teach me to do thy will, for thou art my God ; let thy loving Spirit lead me forth into the land of righteousness. *v.* 10.

Turn away mine eyes, that they behold not vanity. *Pf.* 119. 37.

Set a watch before my mouth, and keep the door of my lips.

O keep me from all evil, good Lord, I beseech thee, keep my soul ;

Pf. 121. 7.

(Keep it spotless in this world, that it may be guiltless in the next.)

Keep my out-going, and my coming in. *Pf.* 121. 8.

And receive my soul and body into thy care, for into thy hands I commend them, O God of Truth. *Pf.* 31. 5.

In thee will I trust, O Lord, and under the shadow of thy wings shall be my refuge. For thou, Lord, wilt be near at hand to save me, O God, thou wilt make haste to help me. *Pf.* 90. 17.

Whom have I in Heaven but thee, nor is there any upon earth that I desire besides thee.

Thou art my Helper, and my Redeemer, O Lord, make no long tarrying. *Amen.*

O AL-

O ALMIGHTY Lord, and everlasting God, vouchsafe, I beseech thee, to direct, sanctify, and govern both my soul and body, in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, I may be preserved both in body and soul, through Jesus Christ our Lord.

Amen.

A LMIGHTY God, give me grace, that I may cast away the works of darkness, and put upon me the armour of light, now, in the time of this mortal life, in which thy Son, Jesus Christ, came to visit us in great humility, that in the last day, when he shall come again, in his glorious Majesty, to judge both the quick and the dead, I may rise to life immortal,

tal, through the same Jesus Christ our Lord.

ALMIGHTY and everlasting God, who hast sent thy Son, our Saviour, Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that I may both follow the example of his patience, and be made partaker of his resurrection, through thy Son Jesus Christ. *Amen.*

O LORD, lighten my mind with the knowledge of truth; and of thy great mercy defend my body from all the perils and dangers of this night, for Jesus Christ his sake. *Amen.*

O GOD,

O GOD, the Creator and Preserver of all mankind, I humbly beseech thee, for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving-health unto all nations. More especially accept my prayers for the good estate of the holy Catholic Church: that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold their faith, in unity of spirit, in the bond of peace, and in righteousness of life. Finally, I commend to thy fatherly goodness, all those who are anywise afflicted or distressed, in mind, body, or estate: that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy
issue

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issue out of all their afflictions, and
this I beg for Jesus Christ his sake.
Amen.

LET all thy works confess unto
thee, O Lord, and let thy saints
bless thee. *Psf. 34. 96.*

It is a good thing to praise the Lord,
and to sing unto thy name, O thou
Most Higheft. *Psf. 91. 1.*

To declare thy loving-kindness in
the morning, and thy truth in the
night-season. *Psf. 91. 2.*

I will exalt thee, O God, my King,
and bless thy name for ever and ever.
Every day will I bless thee, and I will
extol thy name for ever and ever. *Psf.*
145. 1. 2.

I WILL *bless thee, O Lord, for all
thy mercies from time to time bestowed
upon me ; for my creation and preserva-*
tion,

tion, for health, friends, food and rayment; for all the blessings of this life, but above all, for the inestimable blessings of the next; for my redemption in Jesus Christ; for the means of grace and hopes of glory. For all thy servants departed this life in thy faith and fear; beseeching thee to give me grace so to follow their good examples, that, with them, I may inherit thy everlasting kingdom: Grant this, O Lord, for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

O EVERLASTING God, who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant, that as thy holy angels always do thee service in Heaven; so, by thy appointment, they may succour and defend us on earth, both by day, and by night, thro' Jesus Christ our Lord. *Amen.*

O

O GOD,

O GOD, whose nature and property is ever to have mercy, and to forgive, receive these humble petitions, and though I be tied and bound with the chain of my sins, yet, let the pitifulness of thy great mercy loose me, for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

Our Father which art in Heaven, &c.

UNTO God's gracious mercy and protection, I commit myself, and all that belong unto me, this night and for ever. O Lord blefs me, and keep me. O Lord make thy face to shine upon me, and be gracious unto me. O Lord lift up thy countenance upon me, and give me peace now and for evermore. *Amen.*

HAVING

HAVING thus religiously observed a Fast, on the Wednesday before the Holy Sacrament is to be administered, you must not forget to keep your mind fixed upon the usefulness of a holy and godly life. You must meditate upon the end of religion, viz. that glorious immortality, which good men will be blessed with. And this will be a sufficient employment for Thursday: If, after you have used your own private prayers in the morning, you apply yourself to a serious reading of some good books, as, The whole Duty of Man; Mr. Kettlewell's Christian Obedience; Dr. Hezekiah Burton's excellent Discourses; Dr. Hornick's best Exercise,—his Delight and Judgement; The New Years Gift complete in 6 Parts; all which are very plain, and full of forcible arguments, to convince every one of the benefits arising from faith and virtue.

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Such as have not these, may employ their time very well in meditating on some circumstances of our Saviour's birth, his life and passion, as they are contained in the Four Evangelists; whereby they will be satisfied of the mercifulness and love of God, in sending his own Son, in such a manner, to be the propitiation for the sins of men.

F R I D A Y ' S F A S T .

Morning Prayer.

ALMIGHTY God, unto whom all hearts be open, all desires known and from whom no secrets are hid, cleanse the thoughts of my heart, by the inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnify

magnify thy holy name, through Christ our Lord. *Amen.*

My godfathers and godmothers did promise three things in my name; 1st, *That I should renounce the Devil and all his works, the pomps and vanities of this sinful world, and all the sinful lusts of the flesh.*

In the name of God, *Amen.*

I WHO am a wretched sinner, here personally appearing before the great God of heaven and earth; considering the solemn promise which I made in my baptism; and heartily bewailing the sinfulness and wickedness of my life past, do humbly confess, that I have most miserably neglected the performance of my covenant, then and there made. But humbly presuming upon the goodness and mercifulness of the eternal God, my Lord and Master, I do hereby
fully

fully resign myself unto him ; I do freely, voluntarily, deliberately, and without any manner of reserve, desire to renew my covenant with him. And I do fully resolve and consent to honour him, love him, fear him, and obey him, in all things, and in all places ; in all my thoughts, words, and actions ; in all my duties to him, and my dealings with men ; in all my relations, as I am a creature, a subject, or a Christian.

And do furthermore protest, not to be delighted with the lusts which the Devil, the World, or the Flesh, shall at any time lay before me. I do hereby disclaim all manner of obedience to the same for the future ; fully resolving, determining, and seriously purposing to lead a new life all my days ; that I may be received into Heaven, and there may be happy for ever, through the inestimable blood of Jesus Christ, our blessed Lord and Saviour. Amen.

And

And now, O Lord, I beseech thee, to grant thy servant grace, to withstand the temptations of the World, the Flesh, and the Devil; and with a pure heart and mind to follow thee, the only God, through Jesus Christ our Lord. *Amen.*

My godfathers and godmothers did promise and vow, 2dly, *That I should believe all the articles of the Christian Faith.*

I BELIEVE in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day he rose again from the dead. He ascended

ed into Heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

ALmighty and everlasting God, who hath given unto me thy servant, grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the unity.

I beseech thee, O God, keep me stedfast in this faith, and evermore defend me, from all adversities, who livest and reignest one God, world without end. *Amen.*

My godfathers and godmothers did promise and vow, *Illdly, That I should keep God's holy will and commandments, and walk in the same all the days of my life.*

I DO *think* (O Lord; I *believe*, I am *satisfied*, O God;) that it is my bounden duty, to do as they have promised for me. O give me thy help, that I may fulfil the same. I thank thee also, O heavenly Father, that thou hast called me to this state of Salvation, through Jesus Christ our Lord, beseeching thee to give me thy grace, that I may continue in the same unto my life's end. *Amen.*

L ORD, I pray thee, that thy grace may always prevent and follow me, and make me, continually, to be given to all good works, through Jesus Christ our Lord. *Amen.*

P

A prayer

A prayer for the performance of the law, taken out of Bishop Andrews's Private Devotions.

O LORD God, grant that I may know thee to be the true God; and knowing it, that I may acknowledge thee, and no other, nor any thing else with or beside thee. *Amen.* John 17. Rom. 1. 21.

O Lord, grant that I may worship and adore thee in truth of spirit. *John* 4. 14.

In a decent gesture. 1 *Cor.* 14. 40.

In the benediction of my mouth. *Jam.* 3. 9.

In public and private. 1 *Cor.* 14. 26.

Grant also, that I may render honour to my superiors, that I may be persuaded and ruled by them; that I may

may love, and provide for all those that depend upon me. *Heb. 1. 13. 17.*
1 Tim. 5. 8.

Grant that I may overcome malice with goodness. *Rom. 12. 21.*

That I may possess my body in chastity and honour. *1 Thes. 4. 4.*

That being content with what I have, I may not deprive others of theirs. *Heb. 13. 5.*

That I may speak with charity. *Eph. 4. 15.*

That I covet not inordinately, nor pursue any covetous desires. *Rom. 7. ult. Col. 3. 5. Ecc. 8. 30.*

Also the following prayer may be used as soon as you are before the communion-table, where, when you cast your eyes upon the ten commandments, then say:

GOOD Lord remove from me all

1.

Atheism and hypocrisy.

2.

Idolatry and will-worship.

3.

Perjury and blasphemy.

4.

Superstition and prophaneness.

5.

Stubbornness and impudence.

6.

Strife and malice.

7.

Lust and uncleanness.

8.

Injury and fraud.

9.

Lying and flandering.

10. All

10.

All wicked desires, and base concupiscence. *Amen, Amen.*

O LORD God, and Heavenly Father, defend me in all the course of my life, make me always mindful of my baptismal covenant. Give me thy grace, O Lord; that I may believe in thee, fear thee, and love thee, with all my heart, and with all my mind, with all my soul, and with all my strength; that I may worship thee, give thanks unto thee, put my whole trust in thee, call upon thee, honour thy holy name, and serve thee truly, all the days of my life. *Amen.*

MAKE me to love my neighbour as myself, and to do to all men, as would they should do unto me.
That I may love, honour and succour
my

my father and mother; honour and obey the king, and all that are put in authority under him: That I may submit myself to all my governors, teachers, spiritual pastors and masters: That I may order myself lowly and reverently to all my betters; that I hurt nobody, in word or deed; that I be true and just in all my dealings; that I bear no malice or hatred in my heart; that I keep my hands from picking and stealing, my tongue from evil speaking, lying and flandering; that I keep my body in temperance, soberness and chastity; not to covet or desire other men's goods, but to learn and labour, *truly* to get my own living, and to do my duty, in that state of life, unto which it hath pleased thee to call me, O blessed and eternal God, who livest and reignest, now and for ever. *Amen.*

LORD

LORD of all power and might, who art the author and giver of all good things, graft in my heart the love of thy name, increase in me true religion, nourish me with all goodness; and of thy great mercy, keep me in the same, through Jesus Christ our Lord. *Amen.*

O GOD, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom, defend thy humble servant from all the assaults of his enemies; that I surely trusting in thy defence, may not fear the power of any adversaries, thro' the might of Jesus Christ our Lord. *Amen.*

O LORD

O LORD, heavenly Father, almighty and everlasting God, who hast safely brought me to the beginning of this day, defend me in the same with thy mighty power, and grant, that this day, I fall into no sin, neither run into any kind of danger, but that all my doings may be ordered by thy governance, to do always, that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

O LET me hear thy loving-kindness betimes in the morning, for in thee is my trust. Shew thou me the way that I should walk in, for I lift up soul unto thee. *Pf. 143. 8.*

Deliver me, O God, my Lord, in thee will I put my trust; save me and deliver me. *Pf. 7. 1.*

I have found trouble and heaviness, and I will call upon thee, O Lord.

O Lord

O Lord, I beseech thee, deliver my
soul. *Psf.* 116. 4.

Hear my voice, O Lord, out of thy
holy Temple, let my complaint come
before thee, let it enter even into thy
ears. *Psf.* 18. 6.

O forgive the offences of thy servant,
and cover all my sins. *Psf.* 15. 2.

O go not far from me, for trouble
is hard at hand, and there is none to
help me. *Psf.* 22. 11.

I have been left unto thee, ever
since I was born, thou art he that took
me out of my mother's womb. *v.* 19.

Deliver my soul, save me from the
lion's mouth; (from the power of the
Devil, and the gulf of hell;) for thy
name's sake, O Lord, be merciful unto
my sin, for it is great. *Psf.* 25. 10.

O turn thee unto me, and have
mercy; for I am desolate and in misery.
v. 15.

Q

The

The sorrows of my heart are enlarged, O bring thou me out of my troubles. *v. 16.*

Look upon my adversity and misery, and forgive me all my sin. *v. 17.*

O keep thou my soul and deliver me, let me not be confounded, for I have put my trust in thee. *v. 19.*

Hear the voice of my humble petitions, when I cry unto thee, when I hold up my hands towards the mercy-seat of thy holy Temple. *Pf. 28. 2.*

Turn me again, O Lord God of Hosts; shew the light of thy countenance and I shall be whole. *Pf. 8. v. 3.*

Shew some good token upon me for good, that they who love thee, may see it, and be glad, because thou Lord, hast holpen and comforted me. *Pf. 86. 17.*

Give ear, O Lord, unto my prayer and ponder the voice of my humble desires

desires, *for the merits and mediation of Jesus Christ. Amen.*

IN the midst of life we are in death,
 of whom may we seek for succour,
 but of thee, O Lord; who, for our
 sins, art most justly displeased; yet,
 O Lord most holy, O God most mighty,
 O holy and most merciful Saviour, de-
 liver me not unto the pains of eternal
 death. Thou, O Lord, knowest the
 secrets of my heart, shut not thy
 merciful ears to my prayers, but spare
 me, O Lord, most holy, O God most
 mighty, suffer me not in the midst of
 healthful life, to forsake thee; nor,
 at my last hour, for any pains of death
 to fall from thee. *Amen. Amen.*

Lord have mercy!

Christ have mercy!

O Holy Ghost have mercy!

O undivided Trinity have mercy!

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Lord hear my prayers.

Let my cry come unto thee.

OUR Father which art in Heaven,
hallow ed be they name, &c. *Amen.*

*Then add this Thanksgiving, collected out
of the Psalter.*

BLESSED be the Lord, my strength.
Pf. 144. 1.

Blessed be the God of my Salvation,
who hath made the outgoings of the
morning and evening to praise him.
Pf. 65. 8.

Who hath lightened my eyes, that
I sleep not in death. *Pf. 13. 3.*

Who hast delivered me from the
terrors of the night, and from the
dangers that walk in the day-time.
Pf. 91. 5. 6.

But above all, blessed be the Lord,
my *Helper* and *Redeemer.* *Pf. 71. 15.*

Thou

Thou, O God, hast taught me from my youth up, until now, therefore will I tell of all thy wondrous works.

Pf. 71. 15.

O what great troubles and adversities hast thou shewed me, yet didst thou turn and refresh me, yea, and broughtest me from the deep of the earth again. *v. 18.*

I give thanks unto the Lord, for he is gracious, and his mercy endureth for ever. *Pf. 123. 1.*

I give thanks unto thee, O God of all Gods, for his mercy endureth for ever.

Let the congregation of Saints praise him. *Pf. 149. 1.*

O praise the Lord, for it is a good thing to sing praises unto our God, yea, a joyful and pleasant thing it is to be thankful. *Pf. 147.*

Praise him then, all ye Angels of his, praise him all his host. *Pf. 148. 2.*

Young

Young men and maidens, old men
and children, praise the name of
the Lord, for his name only is excel-
lent, and his praise above heaven and
earth. *v. 12.*

For all thy mercies

Glory be to thee, O God the Father;
Glory be to thee, O God the Son;
Glory be to thee, O God the
Holy Ghost;

Eternal Glory! As was in the be-
ginning, is now, and ever shall
be, world without end. *Amen.*

O GOD the Father, O God the Son,
O God the Holy Ghost, bless,
preserve, and keep me; O Lord mer-
cifully with thy favour look upon me;
and so fill me with all spiritual bene-
diction and and grace, that I may so
live in the World, as in the World to
come, to have life everlasting. *Amen.*

Arising

Arising up from these private prayers, you must prepare yourself for the public prayer of the Church; being careful to be there early, as that you may join with the Minister in the confession of sins, and receive the benefit of absolution. After prayers are ended by the Minister, you must dispose of your thoughts and actions so as not to be taken up any more with the World, than absolute necessity requires. And about four o'clock, return to your closet, and say your evening service.

FRIDAY'S FAST.

Evening Prayer.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servant; and that I may obtain my petitions, make me always to ask
such

such things, and in such a manner as shall please thee, through Jesus Christ our Lord. *Amen.*

O LORD, whose mercy reacheth unto the Heavens, and thy faithfulness unto the clouds. *Pf. 58. 9.*

Of whose mercies there is neither *number nor end*. Thou with rebukes do chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment. *Pf. 39. 12. (insensibly but inevitably.)*

O be thou merciful unto my sin! *Pf. 65. 3.*

I have sinned, I have done amiss, and dealt wickedly. *Pf. 106. 6.*

O Lord, there is no health in my flesh, by reason of thy wrath; neither is there any rest in my bones, by reason of my sin. *Pf. 38. 53.*

But, be thou merciful unto me,
heal

heal my soul, for I have sinned against thee. *Pf. 41. 4.*

Against thee only have I sinned, and done this evil in thy sight. *Pf. 51. 4.*

Yet hear my prayer, O Lord, let my crying come unto thee. *Pf. 102. 1.*

Lord, I confess my wickedness, and I am sorry for my sin. *Pf. 38. 18.*

I call to mind the mispent years of my life in the bitterness of my soul. My misdeeds have prevail'd against me. O be thou merciful unto my sin. *Pf. 65. 3.*

For thy name's sake.

For Jesus Christ's sake:

For the sake of all that thou hast done for me,

Be merciful to my sin, for it is great. *Pf. 25. 10.*

O, remember not the offences and frailties of my youth (when I enjoy'd the choicest of thy favours, and yet broke

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the most righteous of thy precepts) but according to thy mercy, think thou upon me, O Lord, for thy goodness. *Pf. 25. 6.*

Namely, O Lord, and especially in the sin of———be merciful unto me; O Lord, lay it not to my charge.

O enter not into judgment with thy servant, O Lord, for no flesh is righteous in thy sight. *Pf. 143. 2.*

And if thou, Lord, shouldest be extreme, to mark what is done amiss, O God who might abide it. *Pf. 130. 3.*

Nevertheless, tho' I be afraid, yet will I put my trust in thee. *Pf. 56. 3.*

My confusion is daily before me, and the shame of my face hath covered me. *Pf. 44. 16.*

My heart is disquieted within me, and the fear of death (*eternal*) is fallen upon me. *Pf. 55. 4.*

Fearfulness and trembling are come upon

upon me, and a horrible dread hath overwhelmed me. *Psf. 55. 4, 5.*

Be thou nigh, O God; thou hast promised to save such as are of a humble spirit. *Psf. 34. 17.*

My broken and contrite heart, despise not, O Lord, for Jesus Christ's sake. *Amen.*

O GOD of *Abraham*, God of *Isaac*,
God of *Jacob*, bless me thy servant;
give me the remission of all my
sins; and sow the seed of eternal life
in my heart; that whatsoever, in thy
holy word I shall profitably learn, I
may in deed fulfil the same. Look, O
Lord, mercifully from Heaven upon
me, and bless me; and as thou didst
send thy blessing upon the Patriarchs,
Prophets, and Apostles, as thou hast
blessed all thy saints and servants, to
their great comfort; so vouchsafe to

send thy blessing upon me also: That I, obeying thy will, and always being in safety under thy protection, may abide in thy love, unto my life's end, thro' Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, pour upon me the riches of thy grace, sanctify and bless me, that I may please thee both in body and soul, and live in all godliness and honesty unto my life's end. *Amen.*

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; look I beseech thee, on my frailties and infirmities; and grant me such strength and protection, as may support me in all dangers, and carry me through all temptations, through Jesus Christ our Lord. *Amen.*

O GOD,

O God, whose blessed Son was manifested, that he might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life; grant, I beseech thee, that, having this hope, I may purify myself, even as he is pure; that when he shall appear again with power and great glory, I may be made like unto him, in his eternal and glorious kingdom, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves, keep me both outwardly in my body, and inwardly in my soul, that I may be defended from all evil thoughts that may hurt my soul, and all adversities which may hurt my body. O Lord, grant this for thy dear Son's sake, our Mediator and Advocate. *Amen.*

ALMIGHTY

ALMIGHTY God, I beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men; and to suffer death upon the Cross, who now liveth and reigneth with thee and the Holy Ghost, now and ever.

ALMIGHTY and everlasting God, by whose spirit the whole body of the Church is governed and sanctified; receive my supplications and prayers which I offer before thee, for all estates and conditions of men, in thy holy Church; that every member of the same, in his vocation and ministry, may *truly* and *godly* serve thee, through Jesus Christ our Lord.

O MERCIFUL

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but rather, that he should be *converted* and *live*; have mercy upon all Jews, Turks, Infidels, and others, whom either ignorance, or prejudice, or hardness of heart, have divided from thy Church, and true religion. O Lord fetch them home to thy flock, that they may be saved among the remnant of the true *Israelites*, and be made one fold, under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Spirit, ever one God, world without end. *Amen.*

ALMIGHTY God, who hast given thine only Son, to die for our sins, and to rise again for our justification;
grant

grant me the assistance of thy holy spirit, so to put away all malice, envy, strife, and wickedness; that I may always serve thee in pureness of living and truth, through Jesus Christ our Lord. *Amen.*

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon me thy mercy; that I may so pass through things temporal, that thou being my guide, I may be conducted to things eternal, through Jesus Christ our Mediator and Advocate. *Amen.*

Enlighten me with thy grace, O Lord Jesus Christ!

Comfort me with thy love, O Heavenly Father!

Strengthen me with thy assistance, O blessed Spirit, now and for evermore. *Amen.*

After

After this you may take your Bible, and read the sixth Chapter of St. Paul's Epistle to the Romans, beginning at the third Verse; and part of the fifth Chapter of St. Matthew's Gospel of our Saviour, beginning at the twentieth Verse.

And then, upon your knees, say:

GRANT to me, Lord, I beseech thee, the spirit to think and do always, such things as be rightful; that I, who cannot do any good thing *without thee*, may, by thee, be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, that as I am baptized into the death of thy Son, our blessed Saviour Jesus Christ; so, by continual mortifying my corrupt affections, I may be buried with him; and that through the grave and gate

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of

of death, I may pass to a joyful resurrection, for his merits who died, and was buried, and rose again for us, Jesus Christ our Lord. *Amen.*

OUR Father, which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

O Lord deal not with me after my sins; nor reward me according to my iniquities.

O Lord save thy servant,
Who put my trust in thee.

Send me help from thy holy place,
And ever mightily defend me.

From my enemies defend me, O
Christ.

Graciously

Graciously look upon my afflictions.

Pitifully behold the sorrows of my heart.

Mercifully forgive the sins of thy servant.

O favourably with mercy hear my prayers.

Thou Son of *David* have mercy.

Both now and ever vouchsafe to hear me.

Graciously hear me, O Christ.

Graciously hear me, O Lord Christ.

O Lord, let thy mercy be shewed upon me, as I do put my trust in thee.

Amen.

I HUMBLY beseech thee, O Father, mercifully to look upon my infirmities; and for the glory of thy name, turn from me all those miseries that my sins have justly deserved; and grant that in all my troubles, I may put my

whole trust and confidence in thy mercy, and evermore serve thee, in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

HAVE mercy, O Lord, upon the whole Church, and so rule the heart of thy chosen servant, *George* our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory, and that all his subjects, duly considering whose authority he hath, may faithfully serve, honour, and humbly obey him, according to thy blessed word and ordinance.

Bless likewise, thou fountain of all goodnes, in an especial manner, *Queen Charlotte*, and all the royal family. Give thy grace, O Heavenly Father, to all bishops and curates, that they may both

both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy Holy Sacraments.

And to all thy people, give thy Heavenly grace; particularly to me the unworthiest of all thy servants, that with meek heart and due reverence, I may hear and receive thy holy word, truly serving thee, in holiness and righteousness, all the days of my life.

And I most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those, who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And I also bless thy holy Name, for all thy servants departed this life in thy faith and fear, beseeching thee to give me grace, to live as they have lived, that I may obtain what they have obtained:

tained: Grant this, O Lord, for Jesus Christ's sake, our Mediator and Advocate. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's name; I beseech thee mercifully to encline thine ears to me, who have made now my prayers and supplications unto thee; and grant, that those things which I have humbly and faithfully asked according to thy will, may effectually be obtained, to the relief of all my necessities, and the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Thus departing out of your closet, make not religion to consist in silence and sour looks. Use all innocent chearfulness, and after supper, or about bed-time, return again to your devotions, and say:

HAVING

HAVING passed over this day, Lord,
I give thanks unto thee, yea, unto
thee do I give thanks. O Lord give
rest unto me, that am weary; renew
my strength, and lighten mine eyes
that I sleep not in death. *Psf. 13. 3.*

Deliver me from the terrors of the
night, and from the pestilence that
walketh in darknes. *Psf. 91. 5.*

Grant me wholsome sleep, and to
pass this night without fear; thou
keeper of *Israel*, who dost neither slum-
ber nor sleep. *Psf. 121. 4.*

Even so, O Lord!

Preserve me without grievous fear;
let the wings of thy mercy shadow me.
Psf. 17. 8.

Raise me up in due time, that I may
seek thee early. *Psf. 63. 1.*

Make me remember thee in my bed,
and think upon thee, when I am wake-
ing. *v. 7.*

Lord,

Lord, into thy hands I commend my spirit, my soul, my body.

Thou hast created, redeemed them, O Lord, thou God of truth!

And together with myself, all mine, and all that belong unto me.

Preserve my lying down, and my rising up, from this time forth for evermore. *Pf.* 121. 8.

Grant that I may rise again, and still be with thee. *Pf.* 139. 18.

I will lay me down in peace, and take my rest, for it is thou Lord, only, that makest me dwell in safety. *Pf.* 4. 8.

Even so, Lord! *Amen.*

BEHOLD now, I have taken upon me to speak unto the Lord, who am but dust and ashes; O Lord hear me yet this once; that thou, who art the fountain of all wisdom, and knowest our necessities before we ask, and our ignorance

ignorance in asking, would'st have compassion on my infirmities, and those things, which for my unworthiness I dare not, and for my blindness I cannot ask, O Lord, vouchsafe to give me for the worthiness of Jesus Christ, thy Son our Lord. *Amen.* And now,

O GOD, give me thy peace, which passeth all understanding, to keep my heart and mind in the knowledge and love of thee, and of thy Son Jesus Christ our Lord.

O GOD the Father, Son, and Holy Ghost, let thy blessing be now upon me, and remain with me forever. *Amen.*

O N Saturday morning use your own private prayers, adding the collects in page 152, for the Holy Sacrament; give yourself up to meditation and thoughtfulness,

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ness, of the shortness of this life, and the length of the next.

Read the nineteenth chapter of St. John; and the tenth chapter of St. Paul's epistle to the Hebrews, and then conclude all with this short prayer:

ALMIGHTY God, who thro' thy only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, I humbly beseech thee, that as by thy special Grace, thou dost put into my heart good desires, so assist me with thy continual help, that I may bring the same to good effect, through Jesus Christ our Lord. *Amen.*

OLORD blefs me, and keep me; O Lord lift up the light of thy countenance upon me; and give me peace now and for evermore. *Amen.*

SATURDAY

SATURDAY EVENING.

REMEMBER not, Lord, my iniquities, nor the iniquities of my forefathers; spare me, good Lord, spare thy servant whom thou hast redeemed with thy most precious blood, and be not angry with me for ever. *Amen.*

Lord have mercy!

Christ have mercy!

Holy Ghost have mercy!

O LORD, look down from Heaven, behold, visit, and relieve thy servant: Look upon me with the eyes of thy mercy, forgive me all my sins, give me comfort, and sure confidence in thee; defend me from the danger of the enemy, and keep me in perpetual

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peace

peace and safety, through Jesus Christ
our Lord. *Amen.*

O LORD thou knowest my foolishness, and my transgressions are not hid from thee. *Psf. 69. 5.*

O Lord, I know it, and confests it; my sin is ever before me. *Psf. 141. 4.*

Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. *Luke 15. 19.*

But, O God, all my desire is before thee, and my groaning is not hid from thee: Thou knowest, Lord, my grief; because I have thus sinned against thee. *Psf. 38. 9.—51. 17.*

Lord, I repent, I am angry with myself, for my foolish, unprofitable, nay, hurtful and dangerous method of life. *Psf. 73. 21.*

All the day long, my shame is before mine eyes, and the confusion of face hath covered me. *Psf.* 44. 15.

Behold me, O Lord, already condemned by my own sentence. *Tit.* 3. 11. *Psf.* 143. 2.

I stretch forth my hands unto thee; I am as a *thirsty* land, that wanteth water. *Psf.* 146. 6. (*Thou art absolutely necessary for my preservation.*)

O, for thy name's sake, for the glory of thy name, be merciful to my sin, for it is great. *Psf.* 25. 10.

O remember and consider my infirmity, O Lord. *Psf.* 78. 40.

Remember, discharge, forgive, blot out my transgressions; cover them. Let them not rise, here, to shame me, nor hereafter condemn me.

And then shall I be blessed. *Psf.* 32. 1, 2.

Reprove

Reprove me not in thine anger, nor
chasten me in thy heavy displeasure.
Psf. 6. 1.

Rise, O God, and have mercy upon
me, for it is time to have mercy upon
me, yea, the time is come. *Psf. 102.*
13.

Make me, for the future, to keep
innocency, and to observe the thing
that is right; that I may have ever-
lasting peace at the last. *Psf. 37. 38.*
Amen, Amen.

O MOST merciful God, who, ac-
cording to the multitude of thy
mercies, dost so put away the sins of
those who truly repent, that thou re-
membrest them no more. Shew thy
accustomed mercy to me, thy sinful
servant; who most earnestly desire par-
don and forgiveness, renew in me,
most loving Father, whatsoever hath
been

been decayed by the fraud and malice of the devil, or by my own carnal will and frailness. Preserve and continue me in the unity of thy Church. Consider my contrition, accept my tears, assert my cause against my enemies, and assist me with thy holy spirit. And forasmuch as I put my full trust, only in thy mercy, impute not unto me my former sins, but strengthen me with thy grace, that when thou art pleased to call me out of this *life*, I may be taken unto thy favour, thro' Jesus Christ our Lord. *Amen.*

O MERCIFUL God, grant that the old *Adam* may be so buried, that the new man may be raised up in me. *Amen.*

GRANT that all carnal affections may die in me; and that all things belonging to the spirit, may live and grow in me. *Amen.*

GRANT

GRANT that I may have power and strength, to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

GRANT that I may be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

OFATHER of Heaven, which hast created me:

O Son of the Father, who hast redeemed me:

O Sacred Spirit, who hast regenerated me; take not vengeance of my sins; but spare me, good Lord, spare thy servant.

Be merciful, O Lord, and spare me, and be not angry with me for ever.

Be

Be merciful, O Lord, and pity me,
and be not angry with me to my ruin.

Deal not with me, O Lord, according
to my transgressions, neither re-
ward thou me according to my sins.

But according to thy mercy, deal
thou with me, and according to the
multitude of thy compassions, reward
me. According to that great mercy
of thine; according to that exceed-
ing multitude of thy compassions;
by whatsoever is dear and acceptable
to thee.

From all evil and misfortune; at all
times of necessity; rise up, Lord, de-
fend, save me; preserve me, and de-
stroy me not.

And most especially, in the times of
my greatest extremity; in the hour of
death, and at the day of judgment.

In *that fearful day*, good Lord deliver
me.

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From beholding the angry countenance of my judge. Rev. 6. 6.

From my standing on the left-hand. Matt. 25. 41.

From hearing a terrible sentence. Matt. 8. 12.

From being bound in chains of darkness. Judges 5.

From the bottomless pit, from everlasting fire, good Lord deliver me.

Be merciful, O Lord, and spare me.

Preserve me from a hardened heart.

From a misguided mind.

From a wanton carriage.

From an imprudent life.

From sin unto death; be merciful, good Lord, and deliver me.

From all temporal evil and misfortune.

From pestilence and famine.

From war and rebellion.

From

From fires, earthquakes and inundations.

From lightning and thunder.

From infectious diseases, a sudden and a painful death, good Lord preserve me.

From all innovations and difference in doctrine.

From all heresy and schism.

From all endless and unnecessary controversies.

From the arrogance of unqualified teachers; such as would persuade me to leave my lawful minister, good Lord be merciful and deliver me.

From anarchy and tumults of state, from sedition and treason, good Lord deliver me.

Deliver me, O God; and grant, that by thy holy inspiration, I may think those things that be good, and by thy merciful guiding, may perform the

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same,

same, through Jesus Christ our Lord.
Amen.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men, give me ever thy assistance, to love the thing which thou commandest, and to desire that which thou dost promise, that so, among the fundry and manifold changes of the world, my heart may surely there be fixed, where *true* joys are to be found, through Jesus Christ our Lord. *Amen.*

PSALM 143.

HEAR my prayer, O Lord, and consider my desire, hearken unto me, for thy truth and righteousness sake.

And enter not into judgment with thy servant, for in thy sight shall no man living be justified.

My

My spirit is vexed within me, and
my heart within me is desolate.

Yet do I remember the time past, I
muse upon all thy works, yea, I exer-
cise myself in the works of thy hands.

I stretch forth my hands unto thee,
my soul gaspeth unto thee, as a thirsty
land.

Hear me, O Lord, and that soon,
for my spirit waxeth faint; hide not
thy face from me, lest I be like them
that go down into the pit.

O let me hear thy loving goodness
betimes in the morning, for in thee is
my trust.

Shew me the way that I should walk
in, for I lift up my soul unto thee.

Glory be to the Father, &c.

As it was, &c. Amen.

Our Father which art in Heaven, &c.

ALMIGHTY,

ALMIGHTY, everlasting God, Heavenly Father, I give thee humble thanks, that thou hast vouchsafed to bring me to the knowledge of a true faith in thee, O Father, Son, and Holy Ghost. O Lord keep me stedfast in this faith, and evermore defend me from all adversities, who livest and reignest, ever one God, world without end. *Amen.*

OALMIGHTY Lord and everlasting God, vouchsafe, I beseech thee, to direct, sanctify, and govern, both my heart and body, in the ways of thy laws, and in the works of thy commandments: In the same, O Lord, preserve all my relations, friends and benefactors; O God forgive us all; O Lord watch over us in this world, and admit us in the next to a joyful
immor-

immortality; through Jesus Christ our Lord. Even so. *Amen.*

ALMIGHTY God, Father of all mercies, I thine unworthy servant, do give thee most humble and hearty thanks, for all thy goodness and loving kindness to myself, and to all men. I bless thee for my creation, preservation, and all the blessings of this life. But above all I bless thee, for thine inestimable love, in the *redemption* of the world by our Lord Jesus Christ; for the means of grace, and the hopes of glory. And I beseech thee, give me that due sense of all thy mercies, that my heart may be unfeignedly thankful; and that I may shew forth thy praise, not only with my lips, but in my life, by giving up myself to thy service, and by walking before thee in holiness and righteousness, all my days,

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days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

O ALMIGHTY Lord, who art a most strong tower, to all them that put their trust in thee; to whom all things in Heaven, in Earth, and under the Earth do bow and obey; be now and evermore my defence. O Lord make me know and feel, that there is no other name under Heaven, given to man, in whom, and through whom, I may receive health and salvation, but only *our Lord Jesus Christ.*

The following collects are to be repeated constantly, morning and evening, in the places above directed.

A LMIGHTY God, who hast given thine only Son, to be unto us, both a sacrifice for sin, and also an example

ample of godly life; give me grace, that I may always (and at this time especially) be duly prepared, to receive that his inestimable benefit, and may also daily endeavour to follow the blessed steps of his most holy life, thro' Jesus Christ our Lord. *Amen.*

O LORD give me grace diligently to try and examine myself, before I presume to eat of that *Bread*, and drink of that *Cup*, which is to represent the *Body* and *Blood* of my Saviour Jesus Christ. O Lord look down and assist me! that with a truly penitent heart, and lively faith, I may receive that Holy Sacrament. Let me not be guilty of the body and blood of thy Son, by not discerning the *Lord's Body*: But so enlighten my mind, that I may judge myself here, and not be judged to everlasting misery hereafter. O

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God

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God I repent me truly of all my sins.
I come to thee; I desire thee; I trust
in thy mercy; I have a lively faith in
my Saviour's merits and intercession.

For his sake

Hear me,
Forgive me,
Receive me,
Bless me.

O Lord, the only begotten Son,
Jesus Christ, O Lord God, Lamb of
God, Son of the Father, that takest
away the sins of the World, have mercy
upon me.

O thou that takest away the sins of
the World, have mercy.

Thou that takest away the sins of
the world, receive my prayer.

Thou that sittest at the right hand
of God the Father, have mercy upon
me.

For

For thou only art Holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high, in the Glory of God the Father. *Amen.*

AND thou, O God, everlasting, heavenly Father, who of thy tender mercy, didst give thine only Son, Jesus Christ, to suffer death upon the Cross, for our redemption, who made there by his own oblation, of himself, once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; who also has commanded us, to continue a perpetual memory of that his precious blood until his coming again upon earth. O merciful father, I come not to this table, trusting in my own righteousness, but in thy manifold and great mercies.

I AM

I AM not worthy to gather up the crumbs under thy table, O Saviour of the world; but thou art the same Lord, whose property is always to have mercy; grant me, therefore, O gracious Lord, so to eat and drink at thy table, that my sinful body may be made clean by thy body, and my polluted soul washed, through thy most precious blood; that by the merits of thy sufferings, I and thy whole Church may receive remission of our sins, and all other benefits of thy passion.

HERE then I offer up, and present unto thee, O Lord, myself, my soul and body, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that by virtue of thy Holy Communion, I may be filled with thy grace and benediction.

AND,

AND, although I be unworthy, through my manifold sins, to offer unto thee any sacrifice, yet I beseech thee to accept of this my bounden duty and service, not weighing my merits, but pardoning my offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the same spirit, all honour and glory be unto thee, O Father Almighty, world without end.

PREVENT me, O Lord, in all my doings, with thy most gracious favour, and further me with thy continual help; that in all my works, begun, continued and ended in thee, I may glorify thy most holy name, and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Then

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Then read the eightieth Psalm, and Psalm the eighty-sixth; the one for the good state of the Church, and the other for your own; and then you may conclude.

O GOD the Father, O God the Son,
O God the Holy Ghost, bless,
preserve and keep me; O Lord mercifully with thy favour look upon me, and so fill me with all spiritual benediction and grace, that I may so live in this world, as in the world to come to have life everlasting.

Even so, *Amen*, Lord Jesus.

SUNDAY MORNING.

YOU must rise as early as you can; (by six o'clock if your health will permit) address yourself to God in your usual morning prayers for that day; adding the following office.

GLORY

GLORY be to thee, O Lord, glory be to thee; glory be to thee, who hast given me sleep this night past, for the refreshing of my weakness, and for the ease of my labours, and the health of my life.

But above all, with angels, and with archangels, I will glorify thy name, for the redemption of the world, by the blood of Jesus Christ. I will laud and magnify thee, O Lord, evermore praising thee, and saying, holy, holy, holy, Lord God of hosts, Heaven and Earth are full of thy glory, glory be to thee, O Lord most high. *Amen.*

But, how shall such a sinner as I am be made partaker of this great, this invaluable, this eternal mercy?

Lord, I am not worthy thou should'st come under my roof. *Matt. 8. 20.*

I have

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I have returned to my sins *after conviction*. I have lived a *brutal sensual* life. 2 Pet. 2.

But as thou didst not disdain Simon the leper, so permit me to approach unto thee. Matt. 26. 6.

As thou didst not reject the harlot, so forgive me and receive me. Luke 7. 38.

As thou didst not discourage the thief upon the Cross, so vouchsafe to admit me also, an overworn, miserable, and out of measure, sinful creature, to the receiving and communicating of the most pure, most auspicious, reviving, saving mysteries of thy most holy body, and of thy most precious blood. Amen.

(Bishop Andrews.)

Then add the collects for the Sacrament of the Lord's Supper, as they are in page 152 of this Manual: After the collects proceed as is here directed.

ATTEND

ATTEND, O Lord, from thy throne,
look down from thy holy habitation,
and from the glorious throne of thy king-
dom.

O thou who sittest on high with the Fa-
ther, and art here invisibly present with
me, come and receive me; grant me so to
receive the Holy Sacrament of thy Body
and Blood, that I may consider, by whom,
and for whom, and to what end it was
instituted. Amen.

And grant me also to partake of these
elements,

In faith that need not be ashamed.

In love without dissimulation.

In keeping thy commandments.

For the preserving my soul.

For the healing my body.

For the Symbol of Communion with thy
Church. Acts 2. 42.

For the memorial of thy Evangelical
dispensation. Luke 22. 19.

Y

For

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For the shewing forth thy death. 1 Cor.
11. 26.

For the communion of thy sufferings.
Ch. 10. 16.

For the participation of thy spirit. Ch.
12. 13.

For the remission of my sins. Mat.
26. 28.

For to preserve me from evil. 5. 7.

For to quiet my conscience. 11. 28.

For the healing my infirmities. 1 St. Pet.
2. 24.

For renewing my covenant. Ps. 50. 5.

For encrease of grace and comfort.

For repentance. 1 Cor. 11. 29.

*For illumination of my mind, and pro-
ducing humility.* John 13. 11.

Let it be a seal of my faith. 2 Cor.
1. 22.

A testament of my inheritance. Luke
22.

A sign of perfection. John 17. 23.

That

That I, with all thy saints, who from the beginning have pleased thee, may be a partaker of thy most pure, and eternal joys, which thou hast prepared, O Lord, for them that love thee, in whom thou art glorified for ever.

(Bishop Andrews.)

O Lord hear, O Lord forgive, and receive me for Jesus Christ's sake. Amen.

H Y M N.

WHY art thou so heavy, O my soul,
and why art thou so disquieted
within me. *Pf. 42. 14.*

O put thy trust in God, for I shall
yet give him thanks, for he is the light
of my countenance, and my God.

Return then to thy rest, O my soul,
for the Lord will be gracious unto
thee. *Pf. 116. 7.*

If the Lord would not help me, it

Y 2

could

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could not be, but my soul would be put to silence.

But his mercies are many. *Pf.* 69. 17.

There is a vast *multitude of them.* *Pf.* 5. 7.

Yea his mercies are great. *Pf.* 86. 5.

They are great in *height.* *Pf.* 103. 11.

Great in *depth.* *Pf.* 42. 9.

Great in *length.* *Pf.* 26. 3.

Nay, there is no end of his salvation. *Pf.* 71. 13.

So that in the midst of the troubles that are in my heart, his mercies are sufficient to refresh and comfort my soul. *Pf.* 94. 17.

He verily is my hope and my strength, he is my defence, so that I shall not greatly fall. *Pf.* 62. 5.

I will go with boldness to the throne of

of grace, that I may find mercy in this time of need. *Heb. 4. 16.*

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.
Amen.

Having thus ended your prayers, you may be fitting yourself for your attendance at the service in the Church; where be sure to be early enough, that you may make a hearty confession of sins, with the minister, and receive the benefit of his absolution.

When you are before the Altar, humbly prostrate your body in the presence of the great God, and say:

I PRESUME not to come to this thy table, O merciful Lord, trusting in my own righteousness, but in thy manifold and great mercies.

O Lamb

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O Lamb of God have mercy!

O Lamb of God that takest away
the sins of the world, grant me
thy peace!

O Christ hear me;

Lord have mercy upon me!

Lord hear and do it!

OUR Father which art in Heaven,
hallowed be thy name, &c. *Amen.*

ALMIGHTY God, who has taught
us that all our doings without
charity are nothing worth, send thy
Holy Ghost, and pour into my heart
that excellent gift of charity, the very
bond of peace, and of all virtues,
without which, whosoever liveth, is
counted dead before thee. Grant this
for thine only Son Jesus Christ his sake.
Amen.

When

When you give your alms let it be in proportion to your own circumstances, and let it be freely and heartily; and after that you have cast in your offering, say :

To do good and to communicate make me never unwilling, for with such sacrifices God is well pleased.

O Lord learn me what *that meaneth*, thou wilt have *mercy* and not *sacrifice*.

Thou delightest not in burnt-offerings, else would I give it thee. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

Be attentive to the Prayers of the minister, and let your mind and heart go silently along with him, in all humility and true devotion.

If you have time whilst others are communicating, you may use these prayers.

O LORD

O LORD raise up I beseech thee,
thy power, and with great might
succour me; that whereas, through my
sin and wickedness, I am sore let and
hindred in running the race that is set
before me; thy bountiful grace and
mercy may speedily help and deliver
me, through Jesus Christ our Lord.
Amen.

GRANT O Lord, that I may sted-
fastly look up to Heaven, and by
faith behold the glory that shall be re-
vealed to all such as truly love, fear,
and obey thee, O blessed Jesus, who
standest at the right hand of God, now
and for ever. *Amen.*

ALmighty God, who madest thy
blessed Son to be circumciz'd,
and made obedient to thy law for man;
grant me the true circumcision of the
spirit:

spirit; (*Rom. 2. 29.*) that my heart and all my members being mortified from all worldly and carnal lusts, I may receive the benefits of thy passion; partake worthily of these holy mysteries; and be blessed with thee for ever. *Amen.*

O LORD Jesus Christ, who at thy first coming didst send thy messengers to prepare thy way before thee, by turning the hearts of the disobedient to the wisdom of the just. Grant also that I and all thy Church may so follow the directions of the ministers and stewards of thy mysteries, that at thy second coming *to judge the world*, we may be found an acceptable people in thy sight, through Jesus Christ our Lord. *Amen.*

If you have more time, before the minister has come to you, with the consecrated
Z bread,

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bread, you may read the one hundred and second Psalm;—or, if the priest be approaching, then pray.

O merciful God, grant that the old *Adam* may be so buried, that the new man may be raised up in me. *Amen.*

Grant that all carnal affections may die in me, and that all things belonging to thy spirit may live and grow in me. *Amen.*

Grant that I may have power and victory, to triumph against the Devil, the world, and the flesh.

Grant that whosoever receives these thy mysteries, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, world without end. *Amen.*

When the priest has given you the bread and his blessing, say:

Even

Even so Lord Jesus. Amen. Let thy body which was given for me, preserve my body and soul to everlasting life, for thy mercies sake. Amen, O God, Amen.

By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting and temptation.

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension.

In the midst of my life, in my declining years; in the hour of death, and at the day of judgement,

Good Lord preserve me.

When you have received the wine, say:

Hear me, O blessed Redeemer; and let thy blood, which was shed for me, pre-
Z 2 *serve*

serve my body and soul to everlasting life.
Amen.

Then add this *Hymn* of St. *Ambrose*.

I PRAISE thee, O God, I acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all angels cry aloud, the Heavens and all the powers therein.

To thee Cherubin and Seraphin continually do cry, holy, holy, holy, Lord God of Sabbath.

Heaven and Earth are full of the majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The

The Holy Church throughout the world doth acknowledge thee,

The Father of an infinite Majesty.

Thine honourable, true, and only Son.

Also the Holy Ghost, the comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

I believe that thou wilt come to be my judge.

I therefore pray thee, help thy servant,

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vant, whom thou hast redeemed with thy most precious blood.

Make me to be numbered with thy saints in glory everlasting.

O Lord save thy servant, and bless me.

Govern me, and lift me up for ever.

Day by day I will magnify thee.

I will worship thy name, world without end.

Vouchsafe, O Lord, to preserve my life from sin.

O Lord have mercy upon me, have mercy upon me.

O Lord let thy mercy lighten upon me, for my trust is in thee.

O Lord in thee have I trusted, let me never be confounded. *Amen.*

After the service is ended by the minister, when you arise to depart from the Altar, say:

LORD

LORD now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation; through Jesus Christ our only Saviour and Redeemer.

As soon as you are returned home, retire unto your closet, to say the following collects of praise and thanksgiving.

O ALMIGHTY God, the sovereign commander of all the world, in whose hand is power and might, and before whose face is mercy and compassion: I bless and magnify thy great and glorious name, for the mercies of this day, for the comfort that I have received in thy Holy Sacrament. O God give me grace to improve this great mercy, to thy glory, the good of religion, my own good, and (as much as in me lieth) the good of mankind. Give me ever such a sense of
this

this great blessing, as may engage me to a true thankfulness; such as may appear in my life, by an humble, holy, and obedient walking before thee all my days; through Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

OBE joyful in the Lord all ye lands, serve the Lord with gladness, and praise him.

For the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation.

Blessing, and glory, and honour, and power, be ascribed unto the Lord, now and for ever. *Amen.*

PSALM XV.

1. **L**ORD, who shall dwell in thy tabernacle, and who shall rest upon thy holy hill?

2. Even

2. Even he that leadeth an uncorrupt life, and doeth the things which is right, and speaketh the truth from his heart.

3. He that useth no deceit in his tongue; that does no evil to his neighbour; that doth not *slander* him.

4. He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord.

5. He that sweareth to his neighbour, and disappointeth him not, tho' it were to his own hinderance.

6. He that hath not *been guilty of extortion*, nor taken reward against the innocent.

7. Whoso doth these things shall never fall.

OETERNAL God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting

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lasting life, send thy blessing upon thy servant; and grant that I may be kind and humble, faithful and industrious, quiet, temperate, chaste and sober. O Lord look down upon me, and bless me! and grant that I may inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

UNTO God's gracious mercy and protection I commit myself and all that belong unto me; O Lord bless me and keep me; O Lord be gracious unto me, both now and for ever. *Amen.*

*The whole BOOK OF PSALMS digested into
Prayers, Meditations, Thanksgivings, &c. to
be added to our other devotions; or, as occasion
may require.*

PRAYERS.

FOR grace to love God's law. Psal. 19, 119.

For preservation from sin. Psal. 19, 40.

For preservation from the punishment of sin, and God's judgments. Psal. 25, 28, 75, 76.

For pardon of our sins. Psal. 6, 25, 32, 38, 40, 41, 51, 65, 130, 143.

For propagation of the Gospel. Psal. 47, 68, 72, 145.

For God's providence and protection. Psal. 4, 16, 17, 23, 86, 91, 121.

For protection against malicious and wicked persons. Psal. 5, 70, 94, 109, 140.

For the church, and all faithful people. Psal. 5, 10, 45, 48, 53, 68, 70, 74, 79, 80, 93, 94, 114, 132, 137.

For defence against all enemies, ghostly and bodily, public and private. Psal. 3, 5, 7, 11, 13, 17, 18, 27, 31, 35, 40, 54, 55, 59, 70, 108, 109, 135, 141.

For a holy life, sanctity, and innocence. Psal. 1, 15, 23, 24, 25, 50, 84, 85, 101, 119, 126.

For salvation and eternal joys. Psal. 16, 24, 28, 36, 50, 75, 84, 87, 97, 126.

For defence of our innocence. Psal. 7.

For a blessed and holy death. Psal. 1, 33, 36, 50, 88, 90, 102, 142.

For deliverance from treason and private conspiracies. Psal. 41, 55, 109.

For the king. Psal. 21, 61, 89.

For deliverance from death and damnation. Psal. 28, 30, 102, 125.

For health. Psal. 90, 102.

For all Christian princes and judges. Psal. 82.

For advancement of religion. Psal. 45, 48, 72, 74.

For deliverance from the power of the devil. Psal. 57.

For peace. Psal. 46, 122, 123, 133, 144.

For comfort in sadness. Psal. 101, 102, 142.

For spiritual blessings. Psal. 65, 73.

Book of Psalms.

- For fruitfulness of the earth. Psal. 65.
- For competency of living. Psal. 127.
- For tranquillity of spirit. Psal. 141.
- For victory. Psal. 144.
- For comfort of God's Spirit. Psal. 34, 42, 43, 51, 61, 102, 142.

Prayers for particular Graces.

- F**OR repentance. Psal. 102.
- For mortification. Psal. 131.
 - For humility. Psal. 131.
 - For patience. Psal. 94.
 - For perseverance. Psal. 19, 85.
 - For devotion and religion. Psal. 27, 33, 42, 43, 99, 119, 141.
 - For charity. Psal. 41, 112.
 - For liberality and contempt of riches. Psal. 4, 49, 73.
 - For hope and trust in God. Psal. 33, 57, 46, 49, 56, 57, 77, 92, 115, 125, 146.
 - For reverence and fear of God. Psal. 2, 33, 112, 128.
 - For watchfulness over our ways. Psal. 56.
 - For zeal. Psal. 119.
 - For health and newness of life. Psal. 50, 84.

Prayers for several times and occasions.

- I**N the time of sadness. Psal. 61, 102, 142.
- In time of persecution and oppression. Psal. 7, 9, 10, 53, 53, 58, 64, 69, 73, 137, 142.
 - In time of war. Psal. 18, 44, 46, 60, 89, 108.
 - In time of slander. Psal. 37, 52, 64, 120.
 - In time of temptation. Psal. 13, 19, 90.
 - In time of sickness. Psal. 30, 31, 88, 90, 102, 142.
 - In time of public calamity and distraction. Psal. 46, 89, 91.
 - In time of spiritual desertion. Psal. 34, 42, 43, 51, 61, 102.
 - In time of relapse into sin. Psal. 51.
 - In time of solemn devotion. Psal. 20, 81.
 - On Good Friday. Psal. 22.
 - On Ascension Day. Ps. 24.

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Prayers preparatory.

TO the sacrament. Psal. 23, 26, 111.
To death. Psal. 26, 30, 31, 39, 71, 88, 90, 142, viz.
to be said in sickness or old age.

Deprecations.

A GAINST atheism and irreligion. Psal. 14.
Against idolatry. Ps. 115.
Against heretics and heresy. Psal. 59.
Against danger of evil company. Psal. 1, 12, 120.
Against sacrilege, and sacrilegious persons. Psal. 74, 83.
Against fearfulness and doubting. Psal. 77.
Against covetousness. Psal. 4, 37.
Against the enemies of the church. Psal. 59, 68, 74, 83,
102, 120.
Against death. Psal. 88.

Meditations.

ON the day of judgment. Psal. 50, 97.
On the passion of Christ. Psal. 22.
On the joys of heaven. Psal. 126, 142.
On the perfections and excellencies of God manifested in
his creatures. Psal. 8, 104.
On God's providence over his people, and mercy to the pe-
nitent. Psal. 74, 93, 105, 106, 147.
On God's justice and judgments on sinners. Psal. 78, 92.
On his omnipotence and omnipresence. Psal. 139.

Acts of virtue.

A DORATION of God. Psal. 8, 26, 65, 95, 96, 145.
Adoration of the second Person in the Trinity. Psal.
47.
Acts of hope in God. Psal. 4, 11, 18.

Acts

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Acts of religion. Psal. 134.
Acts of praise to God. Psal. 17, 135, 148, 150.
Acts of love to God. Psal. 116.
Desire after God and heavenly things. Psal. 63, 84, 87.
Of election, or preferring spiritual blessings before temporal. Psal. 37, 73.

Thanksgivings.

FOR all God's mercies. Psal. 103, 136, 138.
For his mercy and truth. Psal. 100.
For delivering us from enemies and all other dangers. Psal. 40, 108, 114, 116.
For delivering us from sickness and all other troubles. Psal. 81, 107, 124, 144.
For pardon of our sins. Psal. 85, 106, 116.
For redemption by Christ. Psal. 98, 118.
For the blessings of the gospel. Psal. 111.
For acts of God's providence, and particular care over us. Psal. 113, 121.
For victory. Psal. 144.

Directions to Psalms, &c.

FOR God's assistance in our Sacramental preparation. Psal. 23, 26, 111.
For the gift and grace of repentance. Psal. 6, 25, 32, 38.
Before self-examination. Psal. 139.
For confession of sins, and for forgiveness. Ps. 51, 6, 32, 38.
An act of contrition. Psal. 25.
On a resolution to lead a new life. Psal. 1, 23, 24, 25, 126.
For faith in God's mercy, thro' Christ's death. Ps. 19. 57.
For a thankful remembrance of Christ's death. Ps. 103, 2, 3, 4.
For the grace of charity. Psal. 15, 133, 41, 112.
For grace to love God's law. Psal. 19, 119.
For a holy life. Psal. 85.
For salvation and eternal happiness. Psal. 16, 24.
For God's care and protection. Psal. 37.

Book of Psalms.

For the comfort of God's holy spirit. Psal. 34.

For humility. Psal. 131.

Thanksgivings for God's mercies. Psal. 103, 136, 138.

For pardon of sins. Psal. 85, 106, 116.

For redemption by Christ. Psal. 98, 118.

Against evil and perplexing thoughts. Psal. 6, 102, 34,
42, 43.

On Christmas Day, and seven days after. Psal. 19, 89, 45.

Easter Day, and seven days after. Psal. 2, 57, 111.

Whitsunday, and seven days after. Psal. 34, 42, 43, 51.

Trinity Sunday. Psal. 2, 47, 72, 110.

For the grace of perseverance. Psal. 86, 119.

For the morning. Psal. 4, 16, 17, 23, 86.

For the evening. Psal. 138, 130, 119.

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1. Blessed are the poor in spirit: for theirs is the kingdom of Heaven.

2. Blessed are they that mourn: for they shall be comforted.

3. Blessed are the meek: for they shall inherit the earth.

4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

5. Blessed are the merciful: for they shall obtain mercy.

6. Blessed are the pure in heart: for they shall see God.

7. Blessed are the peace-makers: for they shall be called the children of God.

8. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

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